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AUTHOR Wei, Tam Thi Dang
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ABSTRACT

This teacher's handbook delineates core features of Vietnamese culture, identifies conflicts Vietnamese children may face as students in American schools and provides suggestions for accurate school records, grade placement and assessment and instruction in English. Part I outlines religous beliefs and practices, indicates basic values (filial piety, family loyalty, respect for education, love for learning, affective sensitivity, and concern for the ethical aspects of interpersonal relations) and briefly describes personal characteristics and holiday customs. Part II specifies traditional expectations for children's behavior at home and at school, recounts features of Vietnamese educational institutions, pupil orientations, and practices, and explores the world of the Vietnamese child in the United States in terms of emotional, social, cultural and educational conflicts and adjustments. Seven short case studies illustrate problems with coeducation, food habits, climate and clothing, illnesses and medication, adjustment, activation and the language barrier. Part III indicates the Vietnamese naming system and birth dating practices. Culture-sensitive assessment practices for determining grade placements are described. Aspects of learning a new language and English as a Second Language (ESL) programs are explored. Several selected lists of published materials and readings on the Vietnamese are appended. (Author/RH)

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A Handbook for Teachers of Vietnamese Refugee Students

PS 010436

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Jack Witkowsky, Chairman
State Board of Education

Joseph M. Cronin
State Superintendent of Education

November 1977

November 1977

This handbook was prepared as part of the efforts of the Illinois Office of Education urder the Indochina Refugee Children Assistance Act.

The opinions expressed in this handbook are those of the author, and do not necessarily reflect the policies or opinions of the State Board of Education, and the Illinois Office of Education.

Foreword

This Handbook for Teachers of Vietnamese Refugee Students is written with the hope of bringing some practical and useful answers to ease the task of the American teachers. During the last two years, many have been confronted with the challenge of teaching non-English speaking Vietnamese refugee students. This task is difficult because it is completely one which has often caught teacher and student unprepared for the experience.

Dr. Tam Thi Dang Wei considered two points of view in the preparation of this handbook. First, as a native-born Vietnamese, she tries to describe briefly the world of a Vietnamese child in Vietnam. Only relevant information relating to cultural and social background is included to provide some understanding of this background. Secondly, from a psychologist's point of view, the author attempts to bring out various emotional, cultural, and educational conflicts a Vietnamese refugee student might face in a new school situation in the United States. Possible reasons for such conflicts are discussed with the hope of bringing insight into the problem.

The third part of this Handbook deals with practical suggestions contributing to the educational needs of Vietnamese refugee students.

The goal of this handbook is simply a sharing of experiences, concerns, and ideas with the hope of assisting the American teachers and school administrators in their involvement in the education of Vietnamese refugee students.

Joseph M. Cronin
State Superintendent of Education

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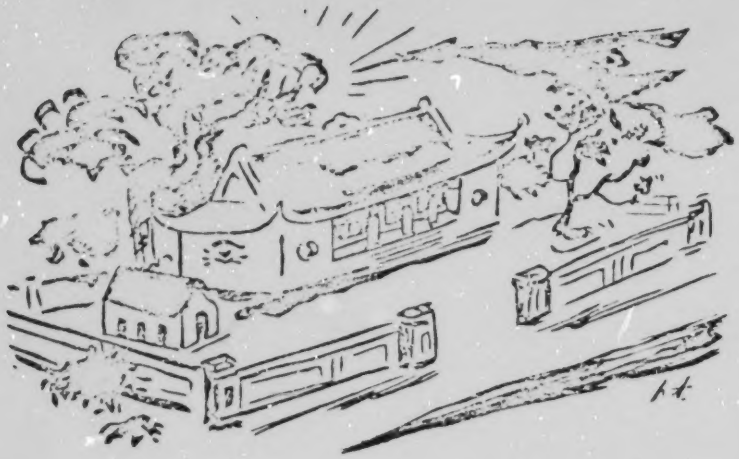
Part I

The World of the Vietnamese Child In Viêt Nam.

A. Cultural Heritage:
1. Religions
2. Values
3. Characteristics & Customs



I. THE WORLD OF THE VIETNAMESE CHILD IN VIETNAM

A. Cultural Heritage

1. Religions

A person's attitude and behaviors are deeply influenced by his or her cultural heritage. For the Vietnamese culture, religions and religious philosophies are the strongest influential factors leaving deep imprints in its culture, its social values, and in personal behaviors.

The following is a brief explanation of the three most predominant religions and religious philosophies in VietNam and their influences on the Vietnamese:

- Buddhism, Confucianism and Taoism.
- The cult of ancestors is also included since it is the most common practice in all Vietnamese households.
- Christianism is another popular religion; however, to some extent, it does not play a strong role in the Vietnamese cultural heritage.

1) Buddhism (563-483 B.C.)

The majority of Vietnamese are Buddhists. In its simplest form of explanation, Buddhism's teaching consists mainly in the perfection and improvement of one's self and the humanistic approach to life. Buddhism is not a religion in the western sense of the word. It is a moral system. Buddha, an Indian prince, sets the example of a life of "non-attachment" especially to physical and material things. Buddha formulated the Four Noble Truths as:

a. Man is born to suffer;

b. Suffering is caused by desire;

c. Suffering can be extinguished by eliminating desire and non-attachment to all things;

d. To achieve non-attachment, one must make the effort to improve oneself in following the eight paths of: right conduct, right intention, right effort, right vocation, right meditation, right thinking, right speech, right views.

Buddhism influences are reflected in the "heart versus mind," the self-negation, self-sacrifice, modesty, humility and self-effacement attitude of the Vietnamese people. Silent suffering is valued as courage and maturity.

2) Confucianism (551-479 B.C.)

Confucianism was a religious philosophy leaving its influence as a Social Code of Behavior in the Vietnamese culture and its people.

Confucius emphasized that a hierarchy is "a must for the maintenance of social and family order. In other words, rank within the family (in terms of age and relationship) should be strictly observed. Within the social hierarchy, one has to respect and obey the King (quân), teacher (sư), and father (phụ) in that order of priority."[1]

- Confucianism's influence on the Vietnamese is found in the respect for elders, for teachers, the high regard for education, the cult of ancestors, filial piety and loyalty to one's family.

3) Taoism (600-500 B.C.)

Taoism was founded by Lao Tsu, a famed Chinese philosopher.

"The principal teachings of Lao Tsu are charity, simplicity, patience, contentment and harmony between man and nature."[2] This concept of harmony is believed to have played a very important role in the development of the Vietnamese cultural personality and in its everyday application as a way of life. The Taoists seek the realization of self through the achievement of harmony in their emotions and the natural and harmonious development of all things. Taoist's belief is strength in weakness by pointing out that nothing is weaker than water but yet it can wear out a rock, the most solid of things.

Taoism's influences are noted in the "harmony oriented" attitude and value system of the Vietnamese where confrontation is avoided at all costs. It is reflected in such characterization used by Westerners of Vietnamese as " nondynamic, nonactive, and indirect types of responses."

In the school, children are called "passive" due to this same idea of not confronting the teacher with a negative answer. It is also the explanation of the "yes" meaning "no" in the Vietnamese's response.

4) Besides the above three main religions, "the Vietnamese do believe in the existence of spirits or animism. They are superstitious and are afraid of natural forces and of the spirits."[3] Often on the top of a big old tree, there is an altar to worship a spirit. The kitchen also has a spirit, etc.

5) The Cult of Ancestors

Vietnamese do not follow one religion, but a mixture of religions and religious philosophies. A Vietnamese buddhist also follows Taoist and Confucian teachings. A Catholic might worship ancestors.

A practice which often has precedence to religions is the Cult of Ancestors. It is a very common practice by all Vietnamese, Buddhism or Catholic, rich or poor. Almost all Vietnamese homes have an ancestral altar (often combined with a buddhist altar) placed in the most prominent place in the main room of the house. Rites honoring the ancestors are performed on feast days and in the anniversary of the death of each ancestor.

Its influence on Vietnamese. Male dominance in Vietnamese society is influenced by the Cult of Ancestors' practice. The oldest son in the family is treated with respect because he will carry on the continuation of the family line and follow the footsteps of the ancestors. Heavy responsibility is placed on the oldest son. Conversely, a family

without a male descendant is considered to be unlucky. In older times, the oldest son might have been urged to remarry by his parents if his first wife did not have a son.

This "Cult of Ancestors" influence is indicated in the strong family tie in VietNam, where one member's action will affect the whole family and the extended family, the ancestors. Because of this great respect for ancestors, the Vietnamese have developed the sense of respect for the elderly. For the Vietnamese, age is wisdom and deserves respect and high esteem.

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[1]Vuong Gia Thuy, "Getting to Know the Vietnamese and Their Culture," January 1976.

[2]Ibid., p. 6.

[3]Ibid., p. 8.

(Bamboo Design)

2. Vietnamese Values.

A: Cultural Heritage:

2. Vietnamese Values

It is believed that the Vietnamese value system is strongly influenced by four main factors: the strong attachment to one's family, the high respect for education, the humanism or "heart oriented" approach toward life, and the harmony-oriented concept in all personal interrelations.

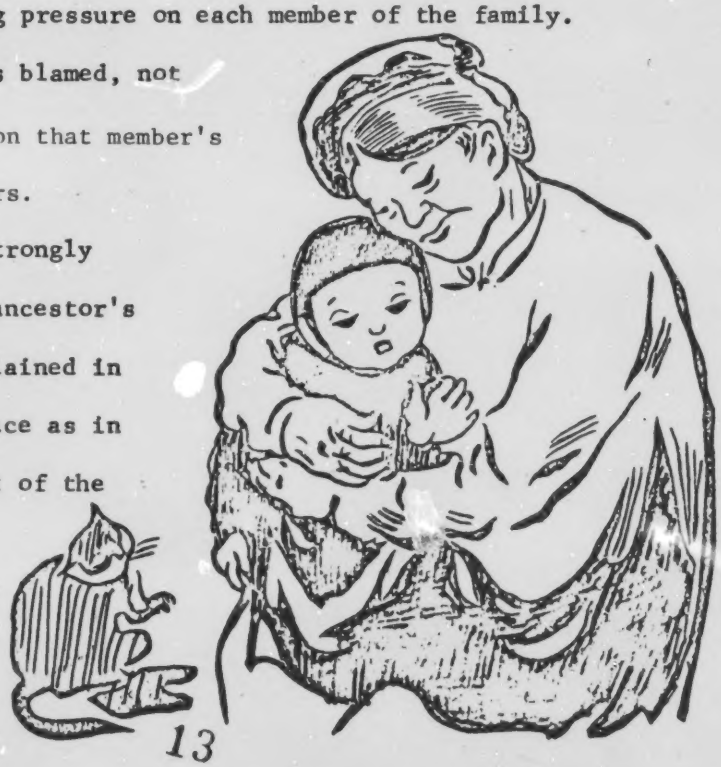
1) The Family

The family in VietNam is the center of one individual's life and the backbone of its society. It is the most important factor influencing the value system of a Vietnamese.

The Vietnamese are strongly attached to their family and are deeply concerned with their family's welfare, prestige, reputation, and pride. Filial piety "is the most highly regarded virtue in Vietnamese society. A Vietnamese thinks of his parents first, even at his own expense."[4] Older parents are respected, loved, and cared for by their children. The consequence is there are no nursing homes for the elderly in VietNam.

Family loyalty puts strong pressure on each member of the family. A misconduct of a Vietnamese is blamed, not only on that member, but also on that member's family, relatives, and ancestors.

The Vietnamese are also strongly attached to their land, their ancestor's tombs. This attachment is explained in their desire to stay in one place as in contrast to the mobility spirit of the American people.



The Vietnamese family is an extended one with a household including, at least, the son's family, his parents, and his unmarried siblings. However, the family relationship might go on further to five or six generations more with everyone who is related either by blood or marriage. There is always a strong feeling of attachment between the members of the same family. A Vietnamese's proverb "A drop of blood is better than an ocean of water" explains the importance of this family's relationship.

Family's Influence on the Child

In the defined role of each member in the family, with father as "the head" and mother as "the heart," the child finds much security and protection.

The strong family tie could be a great source of identity and security, but at the same time it could set limits for individual freedom. A Vietnamese must be patient, because before each action one must consider not only one's own well being, but also that of the family and relatives, as well as ancestors and countrymen. This personal character trait of a Vietnamese differs with the dynamic personality of a Westerner who values independence and individual freedom in action.

This strong family tie could also affect a child's reaction toward changes. The child might be more hesitant to try something new or different simply because of the fear of offending parents or family.

2) Education

Respect for education and love for learning are of primordial importance in the value system of the Vietnamese.

Education is valued, especially by parents, because it represents the essential stepping stones to the social ladder and to job opportunities.

An individual's education determines the individual's social class as well as his or her self-esteeem. A very rich person, without a good education, is not highly regarded in the Vietnamese society.

There is a difference in opinion concerning this "love of learning" between Vietnamese and American cultures.

For Vietnamese, "the strong veneration of book study," the "almost subconscious respect for the learned and their learning" influenced by Confucian teachings, reflect in the "passive" acceptance of knowledge.

For Westerners, there is a more dynamic approach to the pursuit of knowledge with more emphasis in the searching, the active participation, and the ever-questioning of this knowledge.

Influence of the Importance of Education on the Vietnamese Child

There are positive as well as negative aspects to this deep respect for learning. This high value placed on learning tends to make a Vietnamese student a hard working one and the high regard for the learned tends to make the student place the teacher on a higher level of respect than the American student. However, this type of "book learning" is often too theoretical and lacks the practical application part to be of practical use in the real work life situation.

This respect for learning also reflects in the learning style of a Vietnamese child where the child tends to be, in the learning process, a more "passive" than "active" participant. The child has been reported to rely more on listening, watching, and imitating rather than on experimenting, trying things out, and generally discovering things. This is perhaps a reason for Westerners to observe the "short of sense of innovation" in Vietnamese.

If this cultural trait of "love and respect for learning" is presented by the refugees in their new life in America, it is reasonable to expect a very positive attitude on the part of the refugee parents regarding the education of their children. And as has been reportedly the case of the Chinese-Americans, a good proportion of the Vietnamese refugee children can be expected, in time, to find their way into American universities and colleges, propelled there by, among other things, this special "love of learning" which their parents brought with them to America as part of their cultural "baggage."

3) Humanism

From Buddhist teaching, the value based on humanism is more stressed than on materialism. Vietnamese culture is often called "heart-oriented culture" by Westerners, because the Vietnamese are more interested in how people feel, react, and transact with one another than how nature functions and how things in the physical environment operate. Thinking is directed towards morals and ethics and the formulation of rules of conduct for society rather than towards the physical environment and the discovery of laws and principles that govern the operation of nature.

This "heart based culture" is also translated in the concept of authority and law.

Since the arrival of Vietnamese refugees in the United States, the story is told of a Vietnamese refugee who deliberately ran a red light: when asked why by his American friend, he replied, "The street is deserted." This might explain to some extent why many non-Vietnamese observers have described the Vietnamese Concept of Authority as being "personalized" rather than "depersonalized" or institutionalized.

The do-it-yourself concept of income tax computation and payment in the United States, which involves no tax collector carrying a collection bag, is an example of depersonalized, faceless law that a person-oriented Vietnamese refugee might find easy to understand but difficult to handle in the proper way. For a Vietnamese, authority is more readily recognized when it has a human face, and the law is understood better when it is represented by a person.

"The high value the Vietnamese place on heart or feeling sentiments is most obvious in the interpersonal relations of their

everyday life."[7] A gift is seldom opened in front of the giver because the thought involved is more important than the content and "what" is given is not as important as "how" it is given.

"Sensitive observers of the Vietnamese character, like Douglas R. Beane of the Church World Service, feel that this preoccupation with 'heart' to the detriment of 'mind' as represented by reason and logic is probably the most important factor to remember when one seeks to understand Vietnamese behavior patters."[8]

Influence of This Concept of "Humanism" on the Vietnamese

Vietnamese place high value in their hospitality and often go out of their way to make their guests comfortable.

It also explains the greater complexity and intensity found in Vietnamese interpersonal relationships, the depth and durability of Vietnamese friendships, and the resiliency of the Vietnamese extended family which has withstood the onslaughts of both modernization and war.

4) Harmony and the Pluralistc Approach to Lifemanship[9]

American social scientist Abraham M. Hirsh, expert in cross-cultural communication, thinks that the Vietnamese use a "pluralistic approach to lifemanship" with a strong inclination for eclectic adaptations.

Taoist concept of harmony plays an important role in the Vietnamese system of values.

Abraham Hirsch says that while Americans use a "monistic" approach to life, adopting only one in every type, class, and category, the Vietnamese use a "pluralistic" approach and are comfortable only with a combination, an assortment. Americans seek out the one, the only and give it respect, loyalty, and devotion; the Vietnamese search for the alternatives, the other possibilities that will prove workable or satisfactory for their needs. Hirsh points out that an American has only one god, is married to one wife, drinks one brand of beer, reads one newspaper, and follows one favorite ball team. A Vietnamese may do all that but never to the exclusion of the other choices.

This Vietnamese search for the other alternatives can, in individual cases, take a form which to an American would seem unscrupulous, unethical and reprehensible. A Vietnamese refugee standing near the end of a very long chow line in a refugee camp was once observed going to the head of the line to give his meal card to a friend and ask him to get dinner for him ahead of others who were in line before him.

Westerners would have a strong tendency to make a "two-fold judgment on principle." Judgments are based on fixed and impersonal principles which are clear-cut "good or bad."

Vietnamese judgment differs in that although there is

also dualism in their value system, they do not rank them as absolute. There seems to be more willingness to accept relative norms and a higher degree of tolerance for both terms of a dualism.

The dualism of good and evil is viewed by Vietnamese the same ambiguous way. The presence of both good and evil is recognized in the mainstream of life which is a blend of both, and "lifemanship consists in successfully existing and surviving, as best one can, in that mainstream."

This concept of harmony originated from Taoism and is believed to have played a very important role in the development of the Vietnamese cultural personality.

Seen in the light of value orientation, Taoism avoids conflicts and rejects confrontation. It is reflected in Vietnamese behaviors termed by Westerners as "flexible, nondynamic, nonactive, indirect, etc...."

Influence of this Concept on Harmony in Vietnamese Children's Behavior and Reactions

Vietnamese refugee children have often reported to refrain from asking questions of their American teachers because they do not want to confront the teacher with the unpleasant fact of not understanding a point being made in class.

This attitude is also observed in the indirect type of response. A "yes" may not relate to a positive answer but it could be only a polite reply to avoid confrontation and conflicts or to hurt the feelings of the other.

Concluding Notes

It is not possible to describe a complex and "old" culture within the framework of this handbook. The author is grateful for the available resources and excellent materials written on this subject. For the reader's information, the two newly printed books are referred for added information.

Manual for Indochinese Refugee Education, 1976-1977, prepared by the staff of the National Indochinese Clearinghouse (Center for Applied Linguistics, 1611 North Kent Street, Arlington, Va. 22209) -

Getting to Know the Vietnamese and Their Culture, by Dr. Vuong G. Thuy, Language and Culture Consultants (Office of Bilingual Education, Board of Education of the City of New York, January 1976).

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[4]Vuong Gia Thuy, p. 14.

[5,6,7,8,9]Manual for Indochinese Refugee Education, 1976-1977, p. 115-126.

(Bamboo Design)

A. Cultural Heritage:

3. Vietnamese Characteristics & Customs

- Tết' Celebration -

3. Vietnamese Characteristics and Customs

A. Personal Characteristics: From a value system based on a combined influence of Buddhism, Confucianism and Taoism, the following are some typical personal characteristics of the Vietnamese which might be conflicting in their life in America.

1) In general, Vietnamese are polite and sensitive people who prize good manners in all social contact and make all effort to avoid hurting or embarrasing others.

The American approach is more direct and straightforward. This could result in misunderstanding of personal relationships. An American friend of mine asked me one day: "How can we know if a "yes" is a "yes" and a "no" is a "no" while talking with a Vietnamese. My reply was to ask at least three times; if the answer is the same then it might be the way that he/she means.

Vietnamese children in American schools are often too polite toward their teachers. This could lead to embarrassing situations at times for the child.

2) Being modest and humble is another characteristic of the Vietnamese as contrasted to the more aggressive and direct approach of Westerners.

A Vietnamese often declines to accept praise because of modesty. It is not in the Vietnamese custom to demonstrate knowledge, skills, and possessions without being asked to do so.

In the competitive life in the United States, this personal trait of modesty and humility is a great handicap for a Vietnamese in "job hunting."

In the school situation, the Vietnamese child tends to remain quiet and not participate in class activity unless called upon.

3) Vietnamese are loyal to their employer. In Vietnam, often a Vietnamese would work for the same firm or same employer for all of his or her life. He or she becomes a part of "the family." In the United States this tendency is reflected in the reluctancy to change jobs and to move ahead.

4) Manual jobs are looked down upon and are usually reserved for less educated people.

This concept has caused much depression and frustration for Vietnamese refugees who are forced to work in jobs much different from their background and training.

5) Vietnamese are generous in helping individuals but do not volunteer their services for group activities. Public assistance was unknown in VietNam because needy individuals are usually taken care of by their family and friends.

In the United States, the Vietnamese refugees find the concept of group participation, such as in an active PTA group, or in the many voluntary services, as "strange."

6) Putting up a good front, or face saving, and with it the concept shame are very important characteristics of Vietnamese. This precludes expression of weakness or the revelation of problems to outsiders and leads to the holding in of any troubled feelings and problems. Exposure of problems leads to shame, not only for the individual, but also for the entire family, even the nation.

This characteristic has lead to much confusion and misunderstanding in Vietnamese refugees and their sponsors. An example is a sponsoring church group asking a Vietnamese family to let them know when they do need something, money or food, etc. and the Vietnamese family would never ask.

THE CELEBRATION OF "TÊT"

or LUNAR NEW YEAR

B. Customs

1) Celebration of Tet or Lunar New Year.

Many Americans friends have asked us about the customs of the Tet's celebration. Dr. Vuong Gia Thuy in his book "Getting to Know the Vietnamese" has an excellent description of the Tet as follows:

"For every Vietnamese, regardless of his religion and social class, Tet is the most important holiday day which lasts for a minimum of 3 days. During this period, all stores are closed and business interrupted. Tet is not a religious holiday but is colored by all sorts of religious and superstitious practices. Catholic masses are conducted in churches on New Year's Eve and on New Year's Day. Buddhists, Confucianists go to temples to pray for health, prosperity, longevity, and happiness.

At home, the head of the family sets up a family altar with food and fruit in the open air. At midnight of the New Year's Eve firecrackers begin to explode; he starts to perform religious rituals in front of the altar to pray for the new year. Children are allowed to stay up past midnight, anxiously waiting for the traditional money gifts given by their parents or elders.

The Vietnamese believe that whatever happens or is said on this first day of the year will repeat itself and influence their lives throughout the new year. Bad things should be strictly avoided.

The first person who comes and visits the family on New Year's Day will bring them good or bad luck for the year, depending on her/his moral conduct and wealth. Since they strongly believe in this, the Vietnamese usually select very carefully, and in advance, the person whom they know is a good person and successful in life.

Children of the family usually expect money gifts from visitors to their home during the first three days of the year.

This is the most appropriate occasion for friends to visit friends, for relatives to get together and for business people to treat each other. The most important persons are visited on the first day, the second most important ones on the following day, etc. These Tet visits are taken very seriously.

Pre-Tet is the time for decorating the house, polishing altar brassware, and cleaning up. Flowers such as chrysanthemums, cherry blossoms, and narcissus are chosen with care to be sure they will blossom on New Year's Day. It is the time for paying off all debts and returning all loaned things. It is time to evaluate achievements, failures, and mistakes of the passing year, to re-establish peace and reconcile with adversaries. It is time for a shopping spree on food, clothing, presents. It is time for enjoyment and forgetting all worries and for putting on the best and newest clothes. It is time for children and adults to indulge in gambling and playing favorite games of cards for money. It is also time for enjoying traditional food especially prepared for Tet. The preparation of food might require days before Tet and its consumption lasts throughout the holiday. It is a very colorful, festive day indeed!

VietNam has a number of secular and religious holidays, but none can be compared to Tet."

2) Vietnamese Customs

1. Hospitality. Vietnamese take pride in their hospitality. No appointment is necessary for casual visits and the guest is always welcome in the home to share what is available on the table.

As a personal note, this author never remembered a day in her childhood that the family's meal was without an extra guest. In the Vietnamese way of eating, an extra pair of chopsticks, an extra bowl of rice are all that is needed for the extra guest.

2. Dutch treat is not a Vietnamese custom, unless sharing the costs was made clear at the moment of the invitation.

3. Time Concept of a Vietnamese is different from the Westerner. In VietNam, being prompt to a dinner invitation might be interpreted as being too "greedy," too enthusiastic and is usually avoided.

Visits to a friend usually last much longer. It seems appropriate to quote an American observer who commented that "The Vietnamese cultural clock walks; the American cultural clock runs."

4. Touching. Much controversy has been said on the subject of "touching the head" of a Vietnamese child as taboo. As a personal opinion, I would like to say that you should use your common sense and your heart. If a child needs a reassuring touch, please give it to him/her on the head or anywhere.

Hugging and greeting kisses are not used in the Vietnamese customs, however, this seems to apply more to the adult world than to children's world.

Holding hands is a common gesture of close friendship generally used by unmarried youngsters.

5. The Smile. The Vietnamese smile is a puzzle to many Americans. It is not always a sign of happiness or agreement but also a cover for many other feelings. A smile can be an expression of friendliness or serves to make others feel comfortable. It can also serve as a polite way to avoid a certain answer or action, to hide disappointment, worries, etc.

It is not easy to explain the meaning of the "smile" to a Westerner, however a Vietnamese usually understands the feeling behind the smile of another Vietnamese. It is again the combined effects of so many influences such as the deep roots in religious background and the cultural effects on the personal traits of the Vietnamese.*

*For further reference, please refer to Appendix B for information relating to Vietnamese History, Culture, Literature.

Part I

B. The Vietnamese Child In Viet-Nam.

1. Expectations & Behaviors.
   a. At home
   b. In School

30 2. Education in Viet-Nam

B. THE VIETNAMESE CHILD IN VIETNAM

1. Expectations - Behavior

Generally speaking, Vietnamese children are polite and well behaved at home and in school.

a. At Home

Usually Vietnamese children are:

1) Well protected and loved. It is not unusual to find parents sacrificing their own needs for their children's welfare and education.

2) Secure because of the defined role of each member of the family and of society: father is the "head" and the authoritarian figure in the family; mother is the "heart" of the family. Parents are supposed to have absolute authority. The extended family circle, and family identity are also sources of great security for the child.

3) Obedient and respectful to elders. Disobedience is regarded as a serious violation of the moral code. Interference or interruption by small children in a conversation between older people is considered to be impolite.

4) Passive because they are afraid to offend older people.

5) Shy especially the girls.

6) Loyal to the family and assume responsibility toward their parents, siblings, relatives.

7) Modest - humble and self-effacing. Bragging and aggressiveness are "taboo" in a Vietnamese culture, and self-control is valued.

8) Expected to help their parents take care of younger siblings or aging grandparents.

9) Expected to do well in school and to study.

10) Faced with the difference in parental expectations, based on the sex of the child. As a rule, academic pressure is placed more on boys than on girls, while girls are expected to do more household work.

b. At School

Vietnamese students are used to formal, highly structured classroom situations in which the teacher is recognized as an authority figure. The following are some of their typical and expected behaviors in the school situation.

1) Well behaved, polite. Discipline is strictly observed and any violation will result in severe punishment.

2) Respectful to teachers. Teacher holds a position of honor and respect and is often considered as "spiritual father." The traditional social order: King-teacher-father.

3) Quiet. Teacher is the absolute authority. Student is not supposed to talk or to ask unless allowed. It is also a cultural expectation of self-control.

4) Low voice especially for girls. Raised voice is considered undesirable and impolite.

5) Wait for his/her turn to be called because of politeness and modesty.

6) Passive and never asks questions. Teacher's knowledge is unquestionable. The student is said to learn by listening, watching, and imitating.

7) Formal attitude. Teachers and administrators are respected elders and are expected to be treated with reverence.

8) Not looking in the eye of teacher while talking because it is a sign of disrespect.

9) Hard working (book study) and never play. Education is highly regarded as the most valuable stepping stone in the social ladder; play is not important.

10) Good handwriting - agile and good manual dexterity. This might be because of the smaller build and/or the quick reflex in most Vietnamese youngsters. There is an economic factor involved. Vietnamese children do not have the surplus of ready-made toys as in the United States. They will need to rely on their imagination and improvisation to make toys and games.

11) Reserved attitude between boys and girls. Courting and dating is never encouraged by parents. Casual friendship between boys and girls does exist but on reserved basis. Although coeducation exists in the school, often girls and boys are seated in separate benches or separate sections.

Part I:

B. The Vietnamese Child -

2. Education in Viet Nam

1. Some Ideas and Comments on the Education System in VietNam

There are quite a few materials written on "Education in VietNam."[10] The following are only some of the most relevant points brought out with the purpose to use as reference in the comparison with the educational system in the United States.

1) Education in VietNam is centralized under the Department of National Education.

2) The curriculum is uniform for the whole country.

a. Elementary level: 5 years starting at 5-6; 6 days a week for 4 hours each day. Subject matters taught are: Vietnamese language, moral education and civics, history, geography, math, drawing, science, P.E., home economics, childcare.

b. Secondary level: 7 years, 4 junior high, 3 senior high, starting at 10-11 years. Subject matter is: 1) junior high - Vietnamese, a modern language, history, geography, civics, math, experimental science, physics, chemistry, music, P.E., handicrafts (boys), home economics (girls). A student can go to a vocational or technical school if he/she wishes; 2) high school - 4 programs of specialized study:

- Modern literature, classical literature, math, and experimental sciences.
- Student is to choose 1 of 4 programs and a second foreign language.
- The last year of senior high school all students have to study philosophy.
- All prescribed courses for each program are required. There are no elective courses offered.

- At the end of the senior high school, all students have to pass an exam (Tu Tai) in order to register at a college or university.
- This national exam is often difficult, lasts for many days and many students fail each year. Exams are administered by the Department of Education, and given on the same date throughout the country.

3) Subject matter content is academically oriented with the goal of the passing of the final exam.
4) There is no elective subject system and no accumulation of credits.
5) Counseling service is nonexistent.
6) Teaching is the lecture method with the teacher reading his/her notes to the students and expecting them to take the notes home and memorize them.
7) Teachers make decisions on all classroom situations.
8) The learning style is passive, where students are taught by listening, and taking notes depending heavily on note learning and memorization.
9) Library facilities are very limited for extra reading assignments. Student relies heavily on the teacher's notes and often no textbook is available.
10) Classroom procedure. At high school level where different subjects are taught, teachers move from one classroom to another and students remain in their classroom. Students stand up and keep silent to greet the teacher and to show respect. They sit down only at the teacher's signal.
11) Students are expected to remain quiet throughout the class. Talking and moving around are not allowed.

12) Sex education is nonexistent in Vietnamese schools. Traditionally, sex matters were either handled by the parents or left entirely to the young people to find out themselves.

13) Coeducation Usually, coeducation exists in grade school levels and separate schooling for boys and girls in the high school level, then coeducation at college level. When coeducation exists, boys and girls are separated with girls usually in front rows and boys in the back. Boys and girls do not share the same bench, nor become involved in the same school project activities.

14) Parents rarely are involved in the school affairs. They do not participate in school activities and cannot make any contributions to the decision making or functioning of the school. There are Parent Association groups often not active.

15) Grading. Numeric grades from 0 to 20 points are used with the passing grade at 10.

16) Measurement and weight. Metric system and centigrade temperature scale are used in VietNam.

[10]For more complete information on education system in VietNam, refer to "A Manual for Indochinese Refugee Education 1976-1977, Appendix B, p. 137-226.

Part II: THE WORLD OF THE VIETNAMESE CHILD IN THE U.S

1. Adjustment and Conflicts

   1) Emotional
   2) Social/Cultural
   3) Educational

2. Case Studies

II. THE WORLD OF THE VIETNAMESE CHILD IN U.S.

1. Adjustment and Conflicts.

In May 1975, nearly 50,000 Vietnamese and Cambodian refugees, under 17 years of age, arrived in the U.S. This sudden and massive influx of these refugees in the American schools is the cause for great concern for teachers who have to teach them. It is also the source of anxiety and fear for the children who are facing totally new school and life environments.

A Vietnamese child, recently transplanted in a totally new situation, is faced with many adjustment problems. She has to learn the English language to be able to communicate with her teachers and her peers. He must learn new ways of behaving, thinking, and learning; he must compare, sort out and eventually decide what part of his cultural heritage to retain, what parts to modify and to replace in order to be able to function effectively in the new society.

There are three broad categories of possible conflict and adjustment problems that a Vietnamese child may encounter in this adjustment process. They are: 1) emotional, 2) cultural-social, and 3) educational types of problems.

1. Emotional Conflicts

For a Vietnamese refugee child, the emotional part is the hardest and the strongest conflict to deal with since he or she is totally unprepared for the situation.

The following are some of the reasons which might have a strong effect on the emotional state of mind of a Vietnamese child.

1) The war experience.

Vietnamese children were born in war, witnessing many brutal scenes of war. An American reporter talks of his adopted nine-year-old Vietnamese orphan as "not a boy, but a little old man."

This remark seems to explain the seriousness and the "too old for his age" expression on the faces of many Vietnamese refugee children. The war effect often leaves its imprint in the form of an introverted personality, unstable behavior, and/or unfriendly or untrusting attitudes held by some of these children.

2) The traumatic experience of evacuation.

During the evacuation process, refugee children were faced with many real dangers of death, separation, and deprivation. Many were separated from their parents, their siblings, and their relatives. Many have been through tragic experiences and all of them were faced with the fear and the anxiety of an unknown future.

These experiences are very traumatic; the depth of their imprint on the child is hard to measure, however, it is certain that they are sources for many nightmares and fear.

3) The changing role of parental authority.

In VietNam, the child was very secure in the family circle with the defined role expected of its members in the family.

Once in the U.S., these roles have changed. The father is no longer the authoritarian "head" of the family. He is often unemployed or underemployed. He is no longer the sole support for his family. This changing role of a person whom the child respects the most is a confusing factor causing emotional conflicts and insecurity.

It is possible that many refugee parents cannot provide the moral support to their children as in VietNam because they are also faced with many difficulties in their own adjustments.

4) Faced with a sudden change in their life style, Vietnamese refugees often feel lonely, homesick, and isolated in their new

environment. These are also causes for depression in adults and loss of motivation for learning in children.

Physical differences, and inability to communicate and to express one's feelings are the added reasons for anxiety and frustration.

5) A positive note.

These adjustment difficulties are quite real, however, they are not completely unsurmountable obstacles. It has been observed that many Vietnamese refugee students are making good adjustment and good progress in many schools in America. When a Vietnamese child has a strong moral support from the home, and understanding support from teachers and school administrators, she or he has a very good chance to adjust quickly and adequately to a new life and new school situations.

2. Cultural and Social Conflicts

Conflicts arise when cultural and social expectations differ. Vietnamese refugee children experience conflicts when they wish to live up to the expectations of both their parents and teachers.

If he or she wants to conform to parents' expectations, a Vietnamese child must work hard, be a high achiever in school, and be respectful and obedient to elders and to authority. This will require him or her to ignore or reject certain Western values of independence and individualism because they are incompatible with the parental and cultural expectations.

Respect for age. A Vietnamese child who has been taught to respect and obey elders and persons in authority is often confused and bewildered by the direct, spontaneous behaviors of his or her American peers toward adults and teachers. She or he would think of their "free" behaviors as disrespectful.

On the other hand, "too polite" and "too formal" behaviors, such as bowing down the head to the teacher, handing papers to the teacher with both hands, are often laughed at by American peers.

The expected behavior of being quiet and polite could be misjudged as uncooperative and withdrawn by her or his American teacher or peer mates.

Being "modest" and "humble," as expected of in the Vietnamese culture, a child seldom expresses his or her wishes and opinions. American teachers might see him or her as an "unmotivated and uncooperative" student.

This humbleness, to a certain degree, could be viewed by a Westerner as a self-degrading and self-defeating

attitude when the Vietnamese feels uncomfortable to display knowledge or to accept compliments.

The polite response of "not looking in the eye" while talking could be interpreted as a response of an insecure, even emotionally disturbed, person.

There are many social etiquettes which may mean different things in different cultures. One example is in the time concept. "On time" to a dinner invitation may mean "too greedy" or "too eager" for a Vietnamese, while accuracy is highly stressed in the Western world. Vietnamese visits are usually lengthy and often unannounced, while the reverse is true for Americans.

There are many traditional Vietnamese beliefs that might seem strange to a Westerner. The Vietnamese believe in numerous types of spirits and unseen forces which dictate behaviors in many situations. They believe in fortune telling and horoscope reading. People spend a great deal of money for a "specialist" to look for a good place for their ancestors' tombs. If placed in a perfectly balanced area, it will bring good fortune to the family.

In marriage, the parents often ask the fortune teller if the ages between the two partners are compatible for each other. Important dates are also decided by astrological signs, etc.

There are also other things such as food and eating habits, clothing, weather change, etc. which are disturbing for a Vietnamese child. A teacher had told me once of her concern for a little girl who did not eat any lunch at school for a long time. It was found that she was afraid of being laughed at because she is not accustomed to eating with a fork and knife. Another one refused to drink milk because it gave him a stomachache. Vietnamese children were not used to fresh milk in VietNam. Their digestive system could not yet tolerate the milk.

The cold weather is often cause for frequent colds; the "overdressed" or "underdressed" clothing could prevent the children from being comfortable enough for working.

A little Vietnamese boy in a kindergarten class cannot run or jump because, "he is afraid to lose his new boots."

These are just a few of the many cross-cultural problems a Vietnamese child will experience in a new society in Arerica.

The main idea is that the typical American school environment is not always an extension of the home for all children.

The Vietnamese refugee child is the subject of opposition between the two forces - home and school - which often result in bewilderment, frustration, and confusion.

3. Educational Conflicts

Besides the emotional and cultural social differences which reflect their attitudes and behaviors, Vietnamese children are faced with differences between the two educational systems, in U.S., and VietNam, which are causing frustration and conflicts with:

1) Learning style

Vietnamese students tend to learn the passive way by listening, watching, and imitating. The open discussion type of classroom in American schools if often confusin, disorganized, and strange for them.

Vietnamese students were used to the lecture-teaching method. The American discussion type and team teaching are very new for most, thus active participation is ver, unlikely.

Not knowing the limit of the new freedom he or she finds in the American classroom the Vietnamese child is often susceptible to becoming a disciplinary problem.

This aspect of "not knowing the limit," both on the playground and in the classroom activities, are reasons for many misconducts or misbehaviors for Vietnamese students. He or she might be too quiet and be forgotten or labelled as uncooperative, or he or she might be too loud and talk out of place, and be judged as a discipline problem.

The problem is becoming more complicated and aggravated by the language barrier where communication is not possible.

2) Student-teacher relationship

The Vietnamese students, who had been taught to respect and obey the teachers, often find the American teacher's friendliness and informality a lack of authority, disappointing and hard to accept. The directness and the informality of their peers toward teachers are shocking for them.

The absence of honorific terms in the English language makes Vietnamese students feel uneasy and uncomfortable when talking to their teachers.

They are reluctant to ask questions in class because it seems to be too aggressive and disrespectful to the teachers; but to their surprise, this attitude is often rewarded by their teachers.

They do not volunteer answers unless asked because it was expected of them to be modest and not to show off.

They are not accustomed to talking in front of the class, thus resulting in extreme shyness and discomfort when they are asked to do so in the American classroom.

The concept of face saving and silent suffering from their culture often prevents them from revealing their weaknesses in class or even their physical illnesses to their teachers.

3) Classroom activities

Vietnamese students are used to the lecture type of teaching, with the teacher standing in front of the class lecturing. Group activities and class discussion are new to them. They would not know how to react, resulting in either overacting or underacting responses.

Co education was not common in VietNam. Girls tend to be uncomfortable to work in groups with boys.

Library use, and research studies are often unfamiliar to Vietnamese students and should be guided with patience.

Gym facilities (group showers, gym uniforms) are unfamiliar and often frightening for Vietnamese girls who were taught to be modest on their physical appearance.

Sex education is a subject which was not taught in VietNam. Uncomfortable feelings and shame could result from the open discussion on the topic.

4) Language barrier

Besides all of the above, the lack of English knowledge to communicate is a strong handicap for Vietnamese students. The problem is most acute and damaging in isolated cases where there is only one or very few Vietnamese students in a school.

A small misunderstanding could grow into big emotional or discipline problems when there is neither communication nor understanding between the child and the school authority. Small frustrations can be built up into a big explosion when it cannot be dealt with from the start. I remember a principal who asked me if a little boy in a kindergarten class knew "Kung Fu" because of his uncontrolled strength at times. It was found that he was frustrated to the extreme limit and reacted violently to the situation. Being the only Vietnamese in the school, he was totally confused and bewildered with no one and no where to turn for explanation. His tension was built up to the explosive limit. This same boy was a changed person when explanation was provided to him in Vietnamese.

A language barrier sets limits to social contact with peers. A teacher in a high school was concerned with the changed attitude in a

Vietnamese boy from friendly and cooperative to antisocial. A talk with the boy revealed that he did not know enough English to communicate with his peers, resulting in slow withdrawal from them. For example, when he was asked by his peers to join an activity, he could answer only by a "yes" or "no" and not an alternative reply such as "maybe later" or "not at this time." This seemingly rude answer tends to discourage social interactions.

Specific language difficulties will be presented in more detail in Section III of this handbook. Attention is called to the fact that it is not always easy to determine the extent of English knowledge in a Vietnamese child.

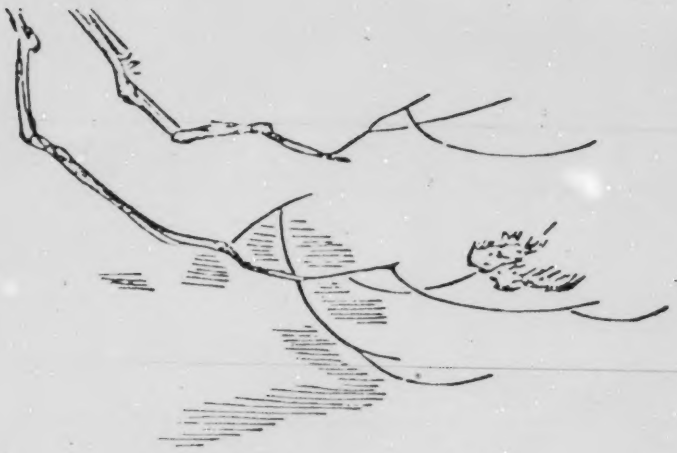
His or her silent attitude and non-responding behavior could be from either the lack of English knowledge or a cultural trait.

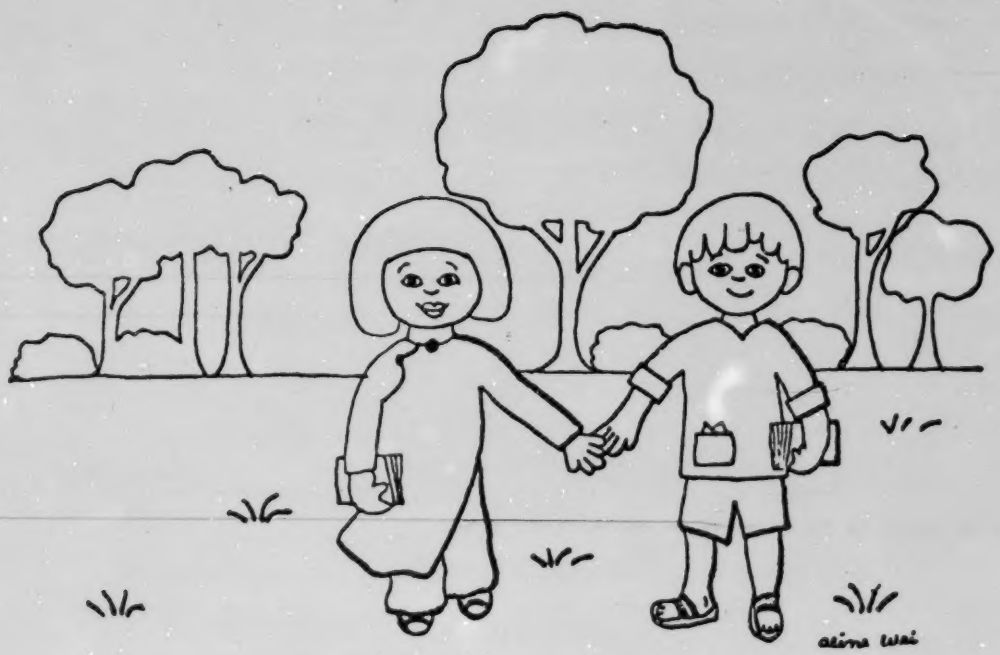
On the other hand, it is also easy to be misled by the good pronunciation of English as a good knowledge of English. A child might have the correct answer simply by imitating others, by might not fully understand the meaning of it.

The added observation note is on the amount of verbal direction and explanations used in a regular American classroom. It is not unusual to find that all the teachers' directions are verbal. You can imagine the tremendous amount of self-control and self-discipline for any non-English speaking child simply to remain quiet and not disturb others. He or she can rely on some visual cues to follow some class activities; however, these visual cues are not always reliable and whatever he or she does, he or she is always doing it one step after the others. This results in his or her often "out of place" reactions and behaviors.

Concluding Notes

This section has dealt with the possible conflicts that a Vietnamese refugee might encounter while entering into a new society and a new school situation. These conflicts are focused simply as an attempt to bring some insight into the problem, and should not be interpreted as an implication, generalization nor stereotype of the whole population. Individual differences, as well as individual circumstances, still are the most important consideration in any case -- Vietnamese or American.





Part II: THE WORLD OF THE VIETNAMESE CHILD IN U.S.

2. Some Case Studies

2. Case Studies

The following cases and incidents are some examples of the cross-cultural conflicts and emotional difficulties that Vietnamese refugee students are experiencing in the adjustment to the new school environment in America these last two years.

Some of those cases are taken from "The Manual for Indochinese Refugee Education 1976-1977" prepared by the staff of the National Indochinese Clearinghouse (Center for Applied Linguistics, Va.). Others are from the author's personal experience while working with Vietnamese refugee students in various schools throughout the state of Illinois.

These cases are presented with the modest goal of sharing experiences and concerns with teachers and school personnel who have been involved with the education of Vietnamese children.

1) Coeducation experiences

Case 1[11]

a. Situation:

In a science class at a high school in the Midwest, a Vietnamese girl was paired with an American boy for lab work. The pair did not work well together and the girl, clearly needing help from her partner, never asked for help. She seemed to prefer a poor grade to receiving help from the boy. Noticing the uneasiness between the two, the sharp-eyed

teacher split the pair. He found out later that the Vietnamese girl had rarely associated with boys before and had felt intense embarrassment at having to work closely with a boy for the first time.

b. Interpretation:

Even though there was coeducation in VietNam, boys and girls usually did not communicate or interact as frequently and as casually as in the U.S., And although a mixed group did go out to have fun together, no definite pairing was involved. Single dating, as it is practiced in the U.S.,is rare, and where it is adopted by a boy and a girl, it usually means that they have reached the stage which, in the U.S., would be called "going steady."

Case 2[12]

a. Situation:

A Vietnamese girl in the 10th grade in Missouri reportedly refused to go to her gym class. When asked for a valid reason by the gym teacher, she simply said she didn't like gym. Only much later did the real reason come out as she revealed it to a Vietnamese friend. She objected to being seen bare-legged, wearing gym shorts.

b. Interpretation:

Coming from a region of VietNam where old customs and traditions were still strong, and where women, young and old, were never to be seen bare-legged, she confessed to an intense feeling of discomfort when the gym hour came around.

To provide a sense of measure to this interesting case, however, we must add here the case of two other Vietnamese high school girls - one in Georgia, the other in Maryland - who were drum majorettes for their respective high school bands last year. Not all young Vietnamese refugee

girls were like the one in Missouri, or, to approach the issue from the other direction, not all of them were like the two drum majorettes.

2) Cultural differences

Case 3 - Food habit

a. Situation 1:

An eight-year-old Vietnamese child in an elementary school complained of a stomachache everyday shortly after his lunch hour. His teacher was mystified by the fact that the same food and milk did not make any other child in the class sick.

The cause was later identified to be the fresh milk which was perfectly good, but to which the boy's biological system was not accustomed. [13]

Situation 2:

A teacher was concerned about a little Vietnamese girl who did not touch her food at lunch time. Later, she found out that the girl was afraid to try to eat spaghetti with a fork, an eating utensil she is not familiar with.

Situation 3:

An American mother was surprised that her adoptive Vietnamese son felt the need for more food even after a lunch of 2-3 sandwiches.

Vietnamese did not eat much bread in VietNam; a sandwich appeared to be more of a snack than a real meal for this little boy until the habit was formed.

Situation 4:

An American teacher shared her concern with a colleague on the eating habit of her Vietnamese student. She said he had cold noodles for breakfast.

A native Vietnamese was found and eased the teacher's concern with the explanation that Vietnamese love to eat noodles. The "instant noodle"

found in U.S. grocery stores is very convenient for a quick and preferred meal to bread and butter.

b. Interpretation:

Food habits are different from one culture to the next. Vietnamese's main diet is rice while American's is bread. Pork meat is preferred to beef by most Vietnamese while the reverse is true in this country. Fresh milk is likely to give some Vietnamese, young as well as old, an upset stomach. Their bodies are said not to produce the type of enzyme which helps to digest fresh milk. Having never had pasteurized cow's milk in his life, the boy's upset stomach (situation 1) was an unexpected, but not too surprising, example of the differences between VietNam and the U.S. [14]

Case 4 - Climate and Clothing

a. Situation:

Two kindergarten teachers were sharing their experiences concerning the "snow boot" incident.

The first teacher was concerned about her Vietnamese student who cried the whole morning. In her class, all the children must take off their snow boots and change to regular shoes to wear in the classroom. She tried to explain this to the boy, then took his boots off. The little boy cried, remained moody, unhappy, and did not participate in any class activities.

The next door kindergarten teacher had the same experience but with another result. Noticing that her Vietnamese student kept looking at his boots, she realized that these boots are new for him and wearing boots is a new experience for this boy; she allowed him to keep the boots on. P.E. period came; the boy realized that the boots were too

heavy for running so he took off his boots and joined in the group.

b. Interpretation:

Coming from a tropical country, Vietnamese refugee children are not used to the cold weather in the U.S. Snow is a new experience for most. It is exciting and fun but it also is the cause for many colds and running noses. Vietnamese mothers who are not familiar with this weather condition tend to overdress and, at times, underdress their children.

Case 5 - Illnesses and Use of Medication

a. Situation:

A Vietnamese boy was very sick with a high fever one late evening. His father used a "type of acupuncture" method to try to release his son's fever. He scratched his son's back with a sharp piece of glass; a piece of cotton dipped in alcohol was then lighted up inside a empty cup which was quickly put on certain places on the son's back. This is called "cupping." The result was a messy back with bloody spots and red marks from the overturned cup.

Despite all his attempts, his son died that night.

The sponsoring family was panicked; the bad marks on the boy's body appeared like "physical mistreatment" to them. The police were called and the father was taken to jail for questioning the next day.

That night the father took his life by hanging himself.

b. Interpretation:

A Vietnamese interpreter arrived too late the next day to find out that the father had become desperate because of the circumstances-the loss of his family that had to remain in Vietnam, the unsuccessful attempt to save his son's life, the misunderstanding and the inability to explain and to

communicate because of the lack of English. He simply could not see any reason to survive.

The method of treatment such as described above is a very common practice in VietNam, especially in the countryside where medication is not readily available.

This incident is an example to call attention to the difference of opinions on certain aspects of health treatment, type of medication used, and types of illnesses and infections which are more common in tropical countries than in the U.S.

A Vietnamese mother tends to treat diarrhea with less concern than an American mother.

A Vietnamese child, not accustomed to cold weather, is more susceptible to colds and to respiratory infections than the American child. These frequent colds often result in fatigue, and loss of hearing, which might, in turn, affect the child's learning ability.

3) Adjustment - Motivation - Language Barrier Problems

Case 6

a. Situation:

A concerned teacher was worried about a Vietnamese high school boy who forgot almost everything he had learned in class. A mental deficiency was thought to be the cause.

It was learned later that he was totally confused by the situation. His parents gave him to an American family for adoption. They had a large family of 7-8 children and were unable to take care of all of them. This boy thought he was sent away to school. He waited for the parents to come; he wrote them many letters but did not know how and where to send them. The lack of English knowledge prevented him from communicating

his feelings and worries with his adoptive parents. He was wrapped up in his worries and had no desire to learn.

b. Interpretation:

There is a difference in the adoptive procedure and opinion between U.S. and VietNam.

In the U.S., once the child is adopted by another family, communication between the real parents and the child is legally discouraged and avoided.

In VietNam, this adoptive act tends to be less official. It is usual to see a richer relative or friend "help out" and "adopt" a child of his less fortunate relative. The child will stay with his "adoptive" parents whom he might call uncle and aunt but still is the son of his real parents.

Case 7

a. Situation:

A Vietnamese boy was a top scholar in his 12th grade class at home. He was an honor student and was at the top of his class in all the subjects. Last fall, repeating 12th grade as a refugee teenager in a high school, he received three successive warning notices for poor work in biology in school. Thus, in a short period of a few months, he turned from a brilliant scholar to a pathetic near-flunker, and all due to his inability to speak the English language. The biology teacher graded his papers just like any other paper, without any consideration for his serious language handicap.

b. Interpretation:

The language problem still plagues the refugees, and for many students it has also caused a cultural problem: the loss of face. There are indications that the children are making better progress than the adults, but there needs to be, on the part of American teachers, an understanding of the consequences of failure for a refugee student."[15]

Some incidents:

- A teacher though that his Vietnamese student had an "auditory discrimination difficulty. He found out later that these are sounds in the English language that do not exist in the Vietnamese language. This student simply could not hear them, thus could not pronounce them correctly.

- Another teacher complained of the lack of retention in her Vietnamese student's learning. She attempted to teach him only 2-3 new vocabulary words each day and he could not remember them. It was noted that the words were given by random; they are not related to a unit or subject. The student could not remember them because he had no reference to organize his thought process in order to keep what he has learned.

- A teacher was surprised to see a Vietnamese child color his drawings of eggs in brown and cows in yellow. The surprise turns to a happy laugh when a Vietnamese friend told her that Vietnamese eggs are often brown in color and more yellow cows are found in VietNam than black or brown cows like un the U.S.

"The list of these incidents and cases could go on and on. These case histories become important only as a way of sensitizing the American teacher to the enormous needs of refugee children. Rather than presenting other incidents, we urge teachers to look, listen, be cautious and solicitous and ask questions." [16]

11, 12, 13, 14, 15, 16, Manual for Indochina Refugeee Education, 1976-1977, p. 132, 133, 134.

Part III: EDUCATIONAL SUGGESTIONS

A. General Considerations
Administrative Aspects

1. School record

   a. Vietnamese name
   b. Age and birthdate

2. Grade placement and assessment

B. The Learning of English

1. General considerations for meeting the English language needs of Vietnamese students

2. Learning a second language

   a. ESL Approach
   b. ESL Materials
   c. Supplementary Language Activities
   d. Suggested Activities

3. Differences between Vietnamese and English language

III. EDUCATIONAL SUGGESTIONS

A. General Considerations
Administrative Aspects

1. School Record:

a. Vietnamese Name

When the Vietnamese refugee students entered the American schools two years ago, there was much confusion on how to file the student's name in the school record.

Vietnamese names are written in just the opposite order of American names. The author still remembers the frustrating experience of registering at the university. After hours of waiting in line, I found out that my name was not on "that" list but was on another list and I had another long line to wait in.

A note to clarify the Vietnamese naming system appears to be helpful to school administrators.

Vietnamese usually have three names, eg. Nguyen Thi Kim or Phan Huy Luong.

	Last Family Name	Middle	First Given Name	
Viet.:	Nguyen	Thi	Kim	(Vietnamese female)
U.S.:	Carlin	E.	Jean	
Viet.:	Phan	Huy	Luong	(Vietnamese male)
U.S.:	Sublette	H.	Richard	

It is suggested to ask for the family and the given names rather than "last" and "first" names.

"While the American male adult would be known formally as Mr. Sublette and informally as Richard, the Vietnamese male would be known both formally and informally by his given name: Luong or Mr. Luong. The Vietnamese female is also known by her given name: Kim or Miss Kim. If she is married, she has a choice: she can be known formally as either Mrs. Kim (her given name) or Mrs. Luong (her husband's given name). Informally, she is always Kim."[17]

In the school situation, it is suggested to file each student by the given name. "The given name should be underlined so that the child can be addressed properly. Often younger children will identify themselves by given name only and might be confused if the family names were used.

An example of school record for Quang, a son of Mr. & Mrs. Vinh might look like this:

School Record

Name:	Nguyen Cao Quang Sex: M
Address:	5415 Jackson Street
Telephone No.:	367-9421
Parents' Name:	Nguyen Hy Vinh (Mr.)
	Hoang Thi Thanh (Mrs.)
	(can also be called Mrs. Vinh)
Birthdate:	July 4, 1970."[18]

b. A note of caution on the Vietnamese age and birthdate

Certain confusion might arise from a different concept of age. Usually a Vietnamese has 2 ages, one as related to his or her chronological age, and the other as related to the Tet or Lunar New Year. A person who was born prior to the Lunar New Year will be "2 years old" after the Lunar New Year (Tet) day. He/she might be only 1 month or 1 day old chronologically, but for the family, s/he will be 2 after the Tet.

This concept of age could be confusing for American school personnel since the child's parents might give them "one or the other age" of the child.

Difference in physical size (Vietnamese usually being much smaller) adds to the confusion. It is almost impossible for school administrators to have an accurate judgment of a Vietnamese child's age due to this difference in size and in physical appearance.

Another confusion is in the difference in writing a date. In U.S., the order in writing a date is:

Month - day - year; eg. 6-7-1977 = June 7, 1977.

In VietNam, the order is different:

Day - month - year; eg. 6-7-1977 = 6th of July, 1977.

It is suggested then to ask for the child's birthdate by specific questions of month, day, year, etc.; to check with the other siblings to see if the child's age appears adequate, etc.

2. Grade Placement

This is usually the next concern of the school administrators when a Vietnamese refugee student is enrolled in the school.

The following are some suggestions as related to this grade placement.

1) The 1st step is to gather as much information on the child's past school experience as possible.

- Inquire on the number of years of schooling, the grade level, the type of school attended by the student.

- Past school experience is an important factor in the determination of the appropriate grade placement for the child while the consideration of age level alone might be a wrong criteria for placement. This is especially true for Vietnamese children living under the war conditions. Taking into account

the child's past experience might prevent such incidents as placing a student in the 6th grade because of age, when she or he may have only completed the third grade.

- Parental educational background might have a positive or negative effect in the child's adjustment to a new school situation.

2) The 2nd step is the evaluation of the child's academic ability as well as his or her mental and emotional maturity.

Being a school psychologist and Vietnamese, the author's personal opinion is that there are no completely culture free test instruments available at this time for bilingual/bicultural children. The use of standardized IQ tests is not advisable for Vietnamese children due to its culture bound content, thus the result obtained is not a reliable indication of the child's true mental ability.

Perhaps a quick summary of the author's day of work in the school might be of some practical use for other co-workers in the field. This does not mean to be a model nor a complete evaluation process; it is simply a sharing of experiences and ideas:

1. Before going to school, the background information has been gathered relating to the child's health condition and specific concerns of the teachers.
2. A quick visit to the teacher and school administrators to check on any possible changes (negative or positive) made by this student since referral date.
3. Follow the student throughout the school day. The attempt is to observe the child in as many types of classroom activities as possible. It should include some academic work (math, reading, discussion, etc.), some physical activities (P.E., recess, art), and special classes (ESL, speech, LD, library, etc.).

Specific concerns of teachers are kept in mind while observing. For example, if there is a question of emotional problems look for the child's reaction to the peer group, the teacher, the classroom atmosphere; if it is a question of learning difficulty, look specifically into the child's academic work with questions such as: What can this child do in the class? How much did he or she get from various lessons presented? Is it a language problem or a learning problem? P.E. and recess times are good to observe the child's interaction with peer group, the motor-coordination aspect. In the special classes, types of services provided in the local school are looked into for possible coordination of future services for the child. In short, notes are taken on concrete observed behaviors, performance, reaction of the child, the peer group relationship, the teacher's attitude toward the child and the child's self-perception.

4. Noontime is spent with the parents either in their home or in school to learn of the child's background information and to discuss with the parents tentative and possible grade placement for the child.
5. Some time in the afternoon is spent with the child on an individual basis. Some informal assessments could then be performed: reading of passages in Vietnamese and in English; math computation of basic operations; free drawing; and "just talking" to learn of his/her reasoning ability and expressive language skills as well as the child's feelings on the new school experiences.
6. A short period is allowed for a class visit to talk to the group. The goal is to bring some cultural understanding and awareness of the special need for the child within his/her peer group.
7. Findings are then compounded using an eliminative approach: He/she can do these but not those - He/she is_____not_____, etc.

Attempt to look into what the child can do and what is lacking, to see beyond the child's immediate action for possible underlying causes as related to the cultural aspects and/or the physical, emotional, and academic needs of this child.

8. A "small" school staffing is held with the child's present and previous teachers to exchange, compare, and discuss information obtained.
9. A "big" conference is held to discuss the findings and to explore possible services, placement, etc. This conference should include all persons involved in the child's education and the family's welfare. Usually, there are local school administrators (principal, counselors ---), school district administrators (superintendent, director of special education services ---), teachers (regular and special classes), tutors, parents and representative of family's sponsoring agencies(church, individual), and, if possible, community services personnel should also be included.

It is believed that this type of "big" conference is needed since Vietnamese refugee students are very special cases which often require special services and special considerations. These services might go beyond local school's authority and services.

3) The next step is the placement

All aspects of the child's development are taken into consideration and attempts made to find the best available solution for his/her needs. Specialized educational services such as bilingual teaching, ESL teaching, learning disabilities, speech and/or tutors, and teacher aide services are considered for the congnitive and academic development aspect. Services of the counselor, community agencies, peer group, and "buddy" system are possible services provided for his/her emotional needs. Local YMCA is a possible outlet for the excess physical energy a Vietnamese child might need for after school hours.

Final decisions are commonly decided between all involved, including parents.

Concluding Notes

Finding an appropriate placement for non-English speaking students with special emotional needs, as in the case of Vietnamese refugee students, is a complex task involving much thought and consideration. The school psychologist's role is more of the facilitator of service delivery and the coordinator of school staff members than of evaluation and assessment.

The following are important points to consider in this type of evaluation and placement:

- A Vietnamese speaking person to give directions and to interpret the child's response.
- Child's age level, past school experiences, current social, and emotional maturity, and academic performance.
- Grade level which will take him/her forward academically.
- Provision for the learning of English language.
- Flexibility in placement to provide changes if needed.
- Parents' opinion and agreement on placement.
- Supportive and coordinated effort of school staff.

The success of a placement depends a great deal on "how good the school's program of teaching English as a second language is. Two year's experience has indicated that good programs have enabled most Vietnamese to continue their education with little interruption. Schools which did not provide a good program of ESL can expect the refugees to have difficulty for some time to come. In the latter situation, the problem is not with placement or with

the refugee's background, but with the school's program to meet his needs."[19*]

[17,18,19] Manual for Indochinese Refugee Education, 1976-1977, p. 17.

*Reference for added information relating to evaluation and placement can be found in Appendix F.

B. The Learning of English

Not being a professional in the field of teaching English as a second language (ESL), this section is, again, a shared experience of the author's work with Vietnamese children during these last two years in the school, of information gathered during the process, and of the concern over the special educational needs for these Vietnamese refugee students.

1. General consideration for meeting the English language needs of Vietnamese students

1) The best way to meet these needs is through a program of bilingual/bicultural education (BBE). In this type of BBE program, instruction is offered to students both in English and in Vietnamese with teachers extending a child's ability to use Vietnamese while developing his or her ability to function in English. Such a program is ideal but not often feasible due to economic reasons. It is possible only in school districts where large enough numbers of refugees are available.

2) A supportive bilingual education program will require the employing of some bilingual staff members (teachers or aides) and the acquisition of available materials about Vietnam culture and education. This type of program could be applicable in most school districts. Resources of Vietnamese speaking persons are often found through the parents group, church groups, student or staff, foreign student office in

a nearby university, a military post, etc.

3) A structured developmental English program may be conducted independently or in conjunction with a full bilingual or support bilingual program. This type of instruction involves the application of teaching English as second language technique (ESL) to content material derived from the regular curriculum and conducted within the regular classroom on an individual basis.

Well designed bilingual and ESL programs are compatible programs. A bilingual teacher must be able to communicate with the child in his/her own language and to develop the full range of skills in that language. An ESL teacher should employ the practices of bilingual education which will consider the language and culture of the student and build second language instruction on the system of language the child has already acquired.

4) For the amount of time needed for the above instructions, daily sessions and several short sessions are preferred to weekly or one long session at a time.

5) Learning of English as a second language takes considerable time and the older the student, the more time it is likely to take. The school should not be unrealistic about expecting students to learn the language in a matter of a few weeks or a few months. It is also true that this learning of English should be taught systematically and should not be assumed that it can take place by simple exposure to it or by accident.

6) Learning key vocabulary and building fluency in basic communication patterns should be the 1st goal with pronunciation the secondary one.

7) Some resources for information and help can be obtained through the following sources:

- In local university: department of speech, TESL, bilingual education.

- Resource Center - In Illinois:

The Midwest Indochinese Resource Center and the Bilingual Education Service Center
500 South Dwyer Avenue
Arlington Heights, Illinois 60005
Telephone: 312/255-9820

The Illinois Office of Education - Bilingual Section
188 West Randolph
Chicago, Illinois 60601
Telephone: 312/793-2220

Nationally:
National Indochinese Clearing House
Center for Applied Linguistics
1611 North Kent Street
Arlington, Virginia 22209
Toll free - telephone: 800-336-3040

(See Appendix E)

2. The Learning of a Second Language[20]

1) Some thoughts on ESL approach

In learning to speak a second language, the refugee child has to master four different aspects of the language: to understand the spoken English; to pronounce it correctly to be understood; to be able to express it; and, to be able to express it correctly.

a. Learning to pronounce a new language involves, first, learning to hear it in terms of its own sound system (instead of the sound system of one's native language) and then learning to produce the sounds properly to be understood.

Pronunciation problems can almost always be traced to differences between the language the student speaks and the one he or she is trying to learn. The sound system of Vietnamese and English have very little in common and the Vietnamese learner of English will have a difficult time with pronunciation.

b. Learning the structure of a language involves learning how to link words together in sentences.

A complete analysis of differences in structure between Vietnamese and English can be found in "The Manual for Indochinese Refugee Education 1976-1977" (pp. 43-66). In brief, Vietnamese will have difficulty in English sentence structure which is different from the Vietnamese structure, such as the plural forms, various suffixes and

endings, tenses, question form, negative form, and articles.

A Vietmanese student will need special help with the structure of English, In the lower grades, the child will pick up the simpler structure forms from her or his classmates, but will have to be taught structures of the written English. In the upper grades and high school, she or he will have to be taught all the structures.

c. Learning vocabulary involves at first learning the words for objects and actions in one's immediate environment, then branching out into more remote areas of interests. Specialists in the ESL field are agreed that learning vocabulary is best done in context. The child given a long list of words to memorize will never master them as well as the child who hears them over and over and who is required to use them in meaningful situations.

The teaching of vocabulary can be done by the classroom teachers, while structure should be taught in special classes, tutoring sessions, or in-class learning groups; the vocabulary a student has to learn will depend on his or her age.

d. Learning the various styles of English will be forced on the child by circumstances assuming that care is taken to place him or her among peers with which he or she can identify and be friends.

Learning a language takes a long time; the more special attention the student has, the sooner he or she will learn.

Often the ESL class takes on an additional function of cultural advising and of "release of tension" for the Vietnamese child. This is the place where life moves at a slower pace for the refugee child, where she or he can ask questions and get advice on aspects of American life that are puzzling. The ESL teacher, therefore, assumes a very important role.

2) ESL Teaching Materials[21]

ESL materials are designed to teach English to students who speak another language. They present all the basic language skills that a student has to master in order to understand and use English to communicate with teachers and peers.

ESL materials are good sources of materials, information, and ideas for regular classroom teachers to use in their teaching because they are well-researched materials with careful sequencing of structures with texts appropriately designed for a particular audience in mind.

A more complete reference on ESL materials is available in Appendix C for the reader's information.

3) Supplementary Language Activities in the Regular Classroom[22]

Regular classroom teachers have not on the most part, had any experience teaching English as a second language to non-English speaking students. In areas where there are no non-English speaking children to warrant an ESL program, special teachers such as the speech therapist, the reading teacher, the learning disability teacher and, at times, the librarian are expected to teach the children English. For understandable reasons, the specialist tends to interpret the problems of the non-English speaker in terms of his or her own specialty (the reading teacher might see the non-English student's problem as a reading problem and the speech therapist as a speech problem).

Care should be taken on all sides to recognize the child's problem for what it is - the inability to speak English and to remember that, for the most part, the child is fully functioning and problem-free in her or his own language and culture. There are, of course, refugee children with learning problems, but these problems are distinct from the overall language problem and must not be confused with it.

Whoever it is that the child is going to for special help, it will be that person's responsibility to teach the sentence patterns and pronunciation of English. The classroom teacher's responsibility will be to teach the child vocabulary and to give the child opportunities to use what he or she has learned in language classes. The classroom teacher must also see that the child has ample opportunity to learn from peers.

It is imperative that the classroom teacher and language teacher work closely so that together they can form a fairly complete picture of the child and her or his language needs. They can reinforce each other's lesson.

4) Some Suggested Materials and Activities to be Used in the Classroom

1. Own picture dictionaries
2. Flash cards and sentences with matching pictures
3. Word puzzles and games
4. Developmental learning materials (DLM)
5. Peabody Language Development Kits
6. Talking books
7. Reading labs such as SRA, Reader's Digest Skill Builders.

The examples listed are ideas of materials already in the classroom which can be used to teach vocabulary to refugee children.

In fact, anything in the classroom that provides the children with an opportunity to talk about different objects and actions can be a source of vocabulary. If there are no other supportive services available, the teacher should find out about the child's language, cultural background, and educational experience. S/he should organize the children (or child) as s/he would for a reading group, but in this case it will be an ESL group. S/he will need ESL textbooks and a very detailed, easy to follow teacher's guide.

Besides the materials, the following are <u>suggested activities</u> which teachers can use in class.

1. Encourage students to speak
2. Avoid too difficult materials
3. Emphasize listening, speaking activities (plays, puppet shows...)
4. Provide variety of listening activities
5. Provide students with talking experience
6. Give simple directions and use an example.
7. Use a variety of visual aids.
8. Provide a listening corner with tape recorder, etc.

[20,21,22] Some of this information is taken in part, and in full, from the "Manual for Indochinese Refugee Education 1976-1977," pp. 21-72.

3. Differences Between Vietnamese and English Sources of Difficulties

The particular difficulties with English that the refugee child will have can nearly always be traced to differences between English and his her native language.

The following are some examples:

Sounds	Confused with
th as in ether	d as in dog or s as in see
p as in pin	b as in boy
g as in gay	k as in king
zh as in pleasure	z as in zero
g as in gin	ch as in chin
i as in pin	ee as in beet
e as in bet	a as in bat
a as in bat	e as in bet
oo as in book	oo as in boot

Final consonants	Confused with
b as in dab	p
d as in bad	t
f as in laugh	p
v as in love	b or p
s as in bass	sh push
z as in jazz	sh, push or s
sh as in rush	s
ch as in much	sh, push
l as in pill	n, pin
r as in car	r (nor, heard)

Vietnamese language is a tone language and a mono-syllable language. The tone is associated with words while in English, intonation is associated with whole sentences. Vietnamese students must be taught to associate tones with sentences, and not words; and they must be taught the important intonation patterns correctly.

One way to teach problem sounds is to tackle them one by one; first teaching the student to distinguish them aurally from phonetically similar sounds, then teaching him or her how to pronounce them. A rhyming dictionary is helpful.

IV. CONCLUSIONS

Teaching a Vietnamese refugee student is a frustrating and demanding job, but it could also be a very rewarding one.

At a recent forum conducted in Chicago (April 1977) on problems of Asian children in the American classroom, Mary Galvan, national consultant on TESL, seems to express well the idea in these terms. "The Indochinese caught our imagination and caught our conscience. We felt more deeply about them than we did about any other minority group."

To accomplish this task, much cooperative effort from all school personnel involved is needed :

From school administrators, it would be the open-minded and supportive effort to allow flexibility in services provided.

From regular classroom teachers and special class teachers, tutors, aides, etc., it would be the understanding of the child's special needs with special consideration for cultural heritage and special circumstances, the patience to allow for changes in time, the willingness and the open-mindedness to try new methods and new techniques of teaching this "new" type of students.

To each and every one of you who have been involved in the education of Vietnamese refugee children, our deep and sincere thanks for your efforts and your concern.

REFERENCES

Selected List of Published Materials and Readings on Vietnamese

APPENDIX A: Indochinese Refugee Education Guides

APPENDIX B: Vietnamese History, Literature and Folklore

APPENDIX C: A Selected Bibliography of ESL Teaching Materials

APPENDIX D: Test Materials K-12 Available in Bilingual and in Vietnamese

APPENDIX E: Bilingual/Bicultural Education and Materials

APPENDIX F: Some Readings on Bilingual/Bicultural Evaluation

APPENDIX A

INDOCHINESE REFUGEE EDUCATION GUIDES

The following material can be obtained at:
National Indochinese Clearinghouse · Center for Applied Linguistics
1611 North Kent Street, Arlington, Virginia 22209
Toll-Free Hotline (800) 336-3040

General Information Series:

1. Hints for Tutors
2. Testing English Language Proficiency
3. Education in Vietnam: Fundamental Principles and Curricula
4. Teaching English Pronunciation to Vietnamese
5. Textbooks and Classes for ESL
6. A Brief Look at the Vietnamese Language: Sounds and Spellings
7. Testing the Reading Ability of Cambodians
8. Academic Resources for Language & Culture
9. A Selected Bibliography of Dictionaries
10. Teaching English Pronunciation to Speakers of Black Tai (Tai Dam)
11. Teaching English Structures to the Vietnamese
12. Supplement to: "An Annotated Bibliography for Teaching English to Vietnamese"
13. Perspectives on a Cross-Cultural Problem: Getting to Know the Vietnamese

Preschool Education Series:

1. English as a Second Language in Kindergarten: Orientation and Scheduling
2. English as a Second Language in Kindergarten: Teaching Pronunciation and Grammar
3. English as a Second Language in Kindergarten: Testing Young Children
4. English as a Second Language in Kindergarten: Language and Concept Development

Elementary Education Series:

1. On Keeping Lines of Communication with Indochinese Children Open
2. Classroom Instructions in Vietnamese/Inside the Classroom
3. Vietnamese History, Literature & Folklore
4. Classroom Instructions in Vietnamese/Outside the Classroom
5. Continuing English Studies During the Summer
6. Supplemental ESL Activities for Classroom Teachers

Intermediate/Secondary Education Series:

1. Vietnamese History, Literature & Folklore
2. Detailed Content of Vietnamese Secondary Curriculum
3. Continuing English Studies During the Summer

Educational Administrator Series:

1. On Assimilating Vietnamese & Cambodian Students into U.S. Schools
2. Meeting the English Language Needs of Indochinese Students

Personnel Resources Directory Supplements:

September, 1975--A Personnel Resources Directory for the Education of Indochinese Refugees
October, 1975 -- Supplement #1
November, 1975 -- Supplement #2
November, 1975 -- Supplement #3
December, 1975 -- Supplement #4
May, 1976 -- Supplement #5
July, 1976 -- Supplement #6

Adult Education Series:

1. Teaching English to Adult Refugees
2. Bibliography of Adult ESL Materials
3. Towards Methods of Learning English (In Viet./Cambodian/English)
4. ESL Reading Materials for Adults
5. Recreational Reading in Vietnamese
6. How to Teach Adult ESL: A Guide for Volunteers

Bilingual/Bicultural Education Series:

1. Information for Administrators and Teachers
2. A Selected, Annotated Bibliography on Bilingual/Bicultural Education
3. A Model for Bilingual Language Skill Building

Indochinese Refugee Alert Bulletins:

#1 August, 1975
#2 September, 1975
#3 October, 1975
#4 February, 1976
#5 March/April 1976

Handbooks:

1. A Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cultural Differences in Schools.
2. Vietnamese-English Phrasebook with Useful Word List (for English Speakers).
3. English-Vietnamese Phrasebook with Useful Word List (for Vietnamese Speakers).
4. A Selected Annotated Bibliography for Teaching English to Speakers of Vietnamese.

A Manual for Indochinese Refugee Education 1976-1977

APPENDIX B

VIETNAMESE HISTORY, LITERATURE AND FOLKLORE

The following bibliography deals with cultural and literary material about Vietnam and the Vietnamese.

1. The Beggar in the Blanket and Other Vietnamese Tales, retold by Gail B. Graham, illustrated by Brigitte Bryan. New York: The Dial Press, 1970. 96 pp. $4.95

   Translated from French language sources in Vietnam by a famous woman reporter/writer who lived in Vietnam during 1966 and 1967. The fairy tales collected are her favorites and the book was basically written for her own children.

2. First Snow, by Helen Contant, illustrated by Vo Dinh. New York: Alfred A. Knopf, 1974. 32 pp. $4.50

   A children's story featuring a little Vietnamese girl who has learned to accept the cycle of life and death as a natural pattern of the universe when, for the first time, she watched the falling snow in her first winter in the U.S. The story is gentle in style, beautifully illustrated by a well-known Vietnamese artist.

3. From the Vietnamese: Ten Centuries of Poetry, edited by Burton Raffel. New York: October House, 1968. 75 pp. (Secondary and Adult)

   A seven-page introduction discusses and illustrates the rules of Vietnamese versification. The rest of the book is a collection of Vietnamese poems from the 11th century to the present. Two peasant songs are included.

4. Getting to Know the Two Vietnams, by Fred West, illustrated by Polly Bolian. New York: Coward-McCann, 1963. 64 pp.

   The first half of the book, for upper elementary and junior high students, gives a comprehensive historical background of Vietnam.

5. KIM - A Gift from Vietnam, by Frank W. Chinnock. New York: World Publishing Co., 1971. 210 pp. (Secondary and Adult)

   An editor for Reader's Digest, Mr. Chinnock tells the story of his own adopted Vietnamese child.

6. Land of Seagull and Fox: Folk Tales of Vietnam, by Ruth Q. Sun, illustrated by Ho Thanh Duc. Rutland, Vermont: C. E. Tuttle Co., 1967. 135 pp. $5.50. (Secondary and Adult)

   Thirty-one traditional folk stories translated in a pleasant style. The author spent one year as a lecturer at the University of Saigon, and collected many of the stories directly from her students in "versions learned at the knees of their parents and grandparents."

7. NHAN, a Boy of Vietnam, by Inor Forney, edited by Joann Robinson. Rutland, Vermont: Charles E. Tuttle Co., 1969. 25 pp.

Some scenes of life in Saigon seen through the eyes of a 10-year-old paper boy from a poor family.

8. Our Friends in Vietnam, by Inor & E. H. Forney. Rutland, Vermont: Charles E. Tuttle Co., 1967. 61 pp. $1.00.

A coloring book presented in the author's own handwriting. Each page is accompanied with a drawing of the scene described. The book shows activities of ordinary people in cities and rural areas: the food they eat, the clothes they wear, the things they do, the places they go and so on.

9. Promises to Keep, by Paige Dixon. New York: Atheneum, 1974. 165 pp. $6.95. (Secondary and Adult)

The book deals with problems faced by an orphaned boy, half American, half Vietnamese, when he went to live with his American grandmother in a small New England town after his Vietnamese mother died.

10. Southeast Asia, by William A. Withington and Margaret Fisher. Grand Rapids: Fideler Company, 1968. 272 pp.

This is a well-presented elementary geography textbook.

11. The Story of Vietnam: A Background Book for Young People, by Hal Dareff. New York: Parents' Magazine Press, 1966. 250 pp. (Intermediate through Adult)

This is a clearly presented (primarily modern) history of Vietnam.

12. Vietnam and Countries of the Mekong, by Larry Henderson. Rev. ed. New York: Thomas Nelson, 1967. 254 pp. (Secondary and Adult)

The first five chapters are devoted to Vietnam, ranging from the geographical and cultural background to the political and economic problems. Good background reading for high school students.

13. Vietnam: Land of Many Dragons, by Hal Buell. New York: Dodd, Mead, 1968. 142 pp.

This is a simplified history of Vietnam for the upper elementary/ junior high level.

14. Vietnam, Our Beloved Land, by Nguyen Cao Dam and Tran Cao Linh. Rutland, Vermont: Charles E. Tuttle Co., 1968. 124 pp. (Intermediate through Adult)

This is a collection of photographs by Vietnamese photographers designed to show Vietnam as it is remembered by the Vietnamese.

15. Vietnam: The Country, The People, by David C. Cooke. New York: Grosset & Dunlap, 1968. $4.95. (Secondary and Adult)

The book has 11 chapters covering the legendary origin of the Vietnamese, their historical background and the characteristics of their way of life as compared with those in the Western world.

16. Vietnamese Folk Poetry, translated by John Balaban. Greensboro, N.C.: Unicorn Press, 1974. 47 pp. $8.00 cloth, $4.00 paperback. (Secondary and Adult)

This is a book of traditional Vietnamese oral poems (ca dao) collected by the translator in the Mekong delta, Saigon, the Central Highlands, and Hue in 1971 and 1972.

17. Vietnamese Legends, compiled and translated by G.F. Schultz. Rutland, Vermont: C.E. Tuttle Co., 1965. 163 pp. $4.70. (Secondary and Adult)

The book contains 32 short stories as part of the well of folklore of Vietnam.

18. Zen Poems, by Nhat Hanh. Greensboro, N.C.: Unicorn Press, in press. $10.00 cloth, $5.00 paperback.

This book contains 12 poems. These are written in Vo Dinh's ink-and-brush calligraphy (in Vietnamese) on a sheet which also interprets each verse with a drawing. The English translation (by Teo Savory and Vo Dinh) is en face. The poems suggest the feel of the philosophy of Zen Buddhism.

19. Customs and Culture of Vietnam, Ann C. Crawford, Tuttle Publ., Rutland, Vt., 1966.

A description of many Vietnamese customs and traditions by an American resident in South Vietnam who traveled extensively throughout the country.

20. A Dragon Defiant, Joseph Buttinger, Praeger Publ., New York, 1972.

A short history of Vietnam for the general reader, the book contains a wealth of information on the land, the people and its history.

21. Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cross-Cultural Differences in Schools, National Indochinese Clearinghouse, Center for Applied Linguistics, Arlington, Virginia, 1975.

A short guide for American teachers, containing practical information on the differences between the American and Vietnamese school systems and useful suggestions on how to help the Vietnamese refugee children adapt to the new school environment.

22. Fire in the Lake: The Vietnamese and Americans in Vietnam, Frances Fitzgerald, Little, Brown & Co., Boston, Mass., 1972.

A sensitive and insightful examination of the American involvement in Vietnam, seen against the background of Vietnamese culture and history.

23. Getting to Know the Vietnamese and Their Culture, Vuong Gia Thuy, Ungar Publ., New York, 1976.

Originally intended as a guide for Americans working with the Vietnamese refugees in the U.S., this short book about the Vietnamese deals very briefly with their cultural background, their values, their characteristics, and their educational system.

24. Bridging the Asian Language and Cultural Gap, Los Angeles Unified School District, 450 N. Grand Ave. G-290-L.A.,Ca. 90012.

25. Some Aspects of Vietnamese Culture, by Nguyen Dinh Hoa, Southern Illinois University Press, Carbondale, Ill. 1972, 1.50.

26. Assisting Vietnamese Students in Illinois Schools, Office of Education, Springfield, Ill.

APPENDIX C

A SELECTED BIBLIOGRAPHY OF ESL TEACHING MATERIALS

I. K-6

A. ESL Structure Texts

BUMPASS, Faye L. The New We Learn English. New York: American Book Co., 1968-69. Five books, $1.30-$1.40 each.

Elementary.
Series in workbook format for primary students. Audio-lingual approach with limited vocabulary (858) to develop basic language skills.

BUMPASS, Faye L. We Speak English. New York: American Book Co. (Division of Litton Educational Publishing, Inc.), 1967. Book I, $2.00; Book II, $2.00. Paperback.

Upper elementary.
Can be used as a continuation of The New We Learn English, or as beginning books (material contained in the lower elementary series is reviewed in We Speak English). Teachers' editions available.

GONZALEZ-MENA, Janet. English Experiences. Silver Spring, Md.: Institute of Modern Languages, 1975. $29.95 for Teachers' Program Guide and 50 spirit masters sets.

Pre-Elementary.
Consists of 50 "experiences" designed primarily to develop cognitive, affective, perceptual and motor skills in preschool and kindergarten children while teaching English.

KERNAN, Doris. Steps to English. New York: McGraw Hill, 1974-76. A & B, I-IV. About $3.00.

K-6 series.
A & B are pre-reading, I-IV incorporate reading. Teachers' editions, workbooks, cue cards and tape cassettes are available.

MARQUARDT, William F., Jean H. Miller, and Eleanor Hosman. English Around the World. Glenview, Illinois: Scott Foresman, 1970. Pupils' Skills Books (Levels 1 through 6): $1.68-$2.00. Paperback.

Elementary, all levels.
A complete six-level course, very effective if the teacher reads and follows the guide. Especially suitable for teachers with no special training in ESL.

B. Supplemental Materials (K-6)

ALEXANDER, L.G. Look, Listen and Learn! An Integrated Course for Children. London: Longman, 1968-70. Four books, $3.00 to $4.00 each.

Elementary through intermediate.
A four-stage audio-visual course for beginning students age nine and above. Texts, workbooks, structured readers, link readers, film strips, and tapes.

DYKSTRA, Gerald, Project Director. Composition: Guided - Free. New York: Columbia Teachers College Press, 1973. Four programs, $1.00 each.

Intermediate.
Not designed as ESL materials, but usable as composition supplement to an ESL program for grades 1-6. Composition through practice with model passages. Progressive development of writing skills.

HAUPTMAN, Philip and John Upshur. Fun with English. New York: Macmillan, 1973. $1.75.

Intermediate.
A supplementary text designed for ages 10 and above, to be used with basic ESL course at intermediate level. Learning puzzles and games which test vocabulary, reading comprehension.

ROBINETT, Ralph F., Paul W. Bell, and Pauline M. Rojas. Miami Linguistic Readers. D.C. Heath, 1970. About $.88 per reader. Paperback.

Lower elementary. Two groups of attractive, colorfully illustrated books graded in difficulty, appealing to students through junior high, as well as the first and second graders they were designed for.

II. 7-12

A. ESL Structure Texts

HALL, Eugene J., et al. Orientation in American English. Silver Spring, Md.: Institute of Modern Languages, 1971-72. Six student textbooks, $3.00 each. Four workbooks, $2.00 each. Cassettes for first four levels, $45.00-$55.00 each set.

Beginning through advanced.
An integrated set of materials - texts, workbooks, tapes, and graded readers - using "Situational Reinforcement" to train students to assimilate vocabulary and structure in context of everyday experiences in America.

MELLGREN, Lars, and Michael Walker. New Horizons in English. Addison-Wesley. Student books, about $2.50 each. Paperback.

New series for high school students and above, to teach elementary and intermediate English.

SLAGER, Wm. R., Project Director. English for Today, 2nd Ed. New York: McGraw Hill, 1972. Books I-VI, about $4.50 each. Paperback.

Newly-revised edition of a series which has been used extensively in secondary school programs. The six books take the student up to a full command of spoken and written English.

WARDHAUGH, Ronald, et al. English for a Changing World. Glenview, Ill.: Scott, Foresman and Co., 1976. Six levels planned, four levels available now, $2.34 each.

Elementary through advanced.
A new comprehensive ESL course in six levels (first four now available) for secondary school students and young adults.

B. Supplemental Texts (7-12)

1. Reading and Writing

BODMAN, Jean, and Michael Lanzano. No Hot Water Tonight. New York: Collier Macmillan International. $3.95. Paperback.

High school or older. Reader to accompany any beginning text, with structure carefully controlled. Vocabulary is more extensive than in most beginning readers.

DOTY, Gladys, and Janet Ross. Language and Life in the U.S.A., 3rd ed. New York: Harper and Row, 1973. Vol. I, $5.95; Vol. II, $2.95. Paperback.

Vol. I, Communicating in English, contains comprehension, grammar, pronunciation and writing exercises to help intermediate-level students to understand spoken English and use English in speaking and writing.

JARAMILLO, Barbara L. Conventions in the Mechanics of Writing: A Language Laboratory Manual for Foreign Students. Pittsburgh: English Language Institute, University of Pittsburgh, 1971. $3.50.

Thirty lessons in punctuation and the mechanics of writing, for the beginning or intermediate student.

MATTHEWS, Patricia E. and Sabahat Tura. Practice, Plan and Write, Books I and II. New York: American Book Co., 1973. $2.10 per book.

Two separate volumes intended to form a complete course in writing for ESL students at the low-intermediate level in high school, college or adult education programs.

PAULSTON, Christina and Gerald Dykstra. Controlled Composition in English as a Second Language. New York: Regents, 1973. $1.95.

English composition is taught through a series of structured exercises which are appropriate for the advanced intermediate to advanced ESL student on the high school level or above.

PIMSLEUR, Paul and Donald Berger. Encounters: A Basic Reader. New York: Harcourt Brace Jovanovich, 1974. $4.50. Paperback.

Collection of simplified newspaper articles originally designed for disadvantaged students, but useful for students of ESL.

2. Pronunciation and Conversation (7-12)

DOBSON, Julia M. and Frank Sedwick. Conversation in English: Points of Departure. New York: American Book Co., 1975. $3.00. Paperback.

Designed for conversation as well as oral or written composition on the high elementary, intermediate or advanced level.

NILSEN, Don and Allen Pace Nilsen. Pronunciation Contrasts in English. New York: Regents, 1971. $2.25. Paperback.

For all levels.

SOUTHEAST ASIAN REGIONAL ENGLISH PROJECT. English for Vietnamese Speakers. Arlington, Va.: ERIC. Vol. I: Pronunciation.

Concentrates on areas of pronunciation that are especially troublesome for Vietnamese speakers.

3. Vocabulary (7-12)

BARNARD, Helen. Advanced English Vocabulary. Rowley, Mass.: Newbury House, 1971. About $4.50 per book.

Series of seven workbooks.

HORNBY, A.S. Oxford Advanced Learner's Dictionary of Current English, New Edition. New York: Oxford University Press, 1974. $8.95. Hardback.

Universally used and respected dictionary for ESL students.

McCALLUM, George P. Idiom Drills: For Students of English as a Second Language. New York: Crowell, 1970. $2.50.

For intermediate students in high school and above. Contains a series of exercises (six units, five lessons in each unit) designed to teach 180 useful everyday idioms.

AIDS FOR TEACHERS

BURT, Marina L. and Carol Kiparsky. The Gooficon: A Repair Manual for English. Rowley, Mass.: Newbury House, 1972. $4.95. Paperback.

Sampling of ESL student errors arranged according to structure, and suggestions as to correcting them.

CENTER FOR APPLIED LINGUISTICS, Vietnamese Refugee Education Series. Arlington, Va.: Center for Applied Linguistics, 1975.

(1) English-Vietnamese Phrasebook with Useful Word List (for Vietnamese speakers). A survival phrasebook and mini-dictionary (Vietnamese-English and English-Vietnamese), designed to meet the immediate language needs of refugees upon their resettlement. $3.00. Cassettes available ($13.00).

(2) Vietnamese-English Phrasebook with Useful Word List (for English speakers). Intended as a guide for Americans to simplified Vietnamese. Easy-to-follow pseudo-phonetic transcription. One-way (English-Vietnamese) mini-dictionary included. $2.00. Cassette available ($6.00).

(3) A Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cultural Differences in Schools. Cross-cultural comparisons between Vietnamese and American school environments. Suggestions to teachers to help reduce possible culture shock for Vietnamese students. $1.00.

(4) A Selected Annotated Bibliography for Teaching English to Speakers of Vietnamese. $1.50.

(5) A Personnel Resources Directory for the Education of Vietnamese Refugees. Abstracts on available Vietnamese and American educators, including experts who can offer technical assistance to school districts. $1.00.

(6) A Colloquium on the Vietnamese Language. Presented at the Center for Applied Linguistics on July 15, 1975. References to contrastive features between Vietnamese and English. 45-minute presentation on phonology and syntax; 45-minute question and answer period. $6.50 for cassette tape and handout.

THOMAS, Myra H. et al. Books Related to Adult Basic Education and Teaching English to Speakers of Other Languages. National Center for Educational Communication (DHEW/OE), Washington, D.C., 1970. $.30.

APPENDIX D

Text Materials K-12 available in Bilingual and in Vietnamese

These materials have been produced by educational resource centers, school districts, and state agencies across the country.

LANGUAGE ARTS

Vietnamese Textbooks: Reading Series

I Learn the Vietnamese Syllables, Grade I
I Learn to Read - Grade II
Reader - Grade III
Reader - Grade IV
Reader - Grade V

This series was developed by the Ministry of Education in Saigon and was the official Ministry textbook series used in all public schools in Vietnam. The books have been reprinted by: Center for Applied Linguistics, 1611 North Kent Street, Arlington, VA 22209.

Fables

The Crow and the Fox
The Donkey and the Fox
Two Donkeys
Wise Turtle, or The Big Race
The Fibbing Shepherd
The Fat Hens and Skinny Chickens
Who Will Place the Rattle on the Cat's Neck?

These are short fables, translated into Vietnamese and produced in paperback form. (BABEL Media Center.)

Vietnamese-English Illustrated Vocabulary Series, Levels 1, 2, 3

The Illustrated Vocabulary Series deals with a variety of topics. The fables and the vocabulary book are available from: BABEL Media Center, 1033 Heinz St., Berkeley, CA 94710.

Primers

The Cat and the Rat
The Happy Taxi Cab
Tuong's Special Day
The Lost Thong
Where Is Pete?
Anthology of Vietnamese Folk Stories
Vietnamese Spelling/Alphabet Book

Designed to act as Vietnamese/English bilingual pre-primer/primer level readers. There are cassettes to accompany these texts. The monolongual Spelling Book was designed to encourage children to maintain their language. Available from: English-Vietnamese Bilingual Program, San Diego City Schools, Programs Division, 4100 Normal St., San Diego, CA 92113.

Vietnamese Alphabet Coloring Book
Order from: Vietnamese Bilingual Materials, Grand Rapids Public Schools, Grand Rapids, Michigan 49502.

Vietnamese Alphabet Book and Cambodian Alphabet Book
Order from: Bilingual Program, D.C. Public Schools, 4820 Howard St., N.S., Washington, D.C. 20016.

Meanings of U.S. Holidays:

The Meanings of Christmas

The Meanings of Thanksgiving
Available from: Arizona Department of Education, 1535 West Jefferson, Phoenix, Arizona 85007. Vietnamese text with slides.

Folk Tales for Children (in Vietnamese and English), Volumes I, II, III.
Order from: Vietnamese Bilingual Materials, Grand Rapids Public Schools, Grand Rapids, Michigan 49502.

Let's Learn Vietnamese (Level 1, 2, 3, 4)
Teacher's Manual and Student's Workbook (Grand Rapids, Michigan).

Gia Dinh Ong Hai (Mr. Hai's family): Vietnamese Reader, grade 6. (Grand Rapids, Michigan.)

MATH, SOCIAL STUDIES, AND SCIENCE

Math Terminology List
93-page glossary.

U.S. Constitution translated into Vietnamese (Vietnamese-English, Bilingual)

U.S. Constitution translated into Cambodian (Cambodian-English, Bilingual)

Order above three items from: English-Vietnamese Bilingual Program, San Diego City Schools, Programs Division, 4100 Normal St., San Diego, CA 92103.

Social Studies Unit for Vietnamese Children in the U.S.A.
A handbook for teachers, with suggested objectives and teaching methods; covers U.S. and Vietnamese culture, geography, history, systems of measure and money, signs and symbols; includes appendices and bibliography. 40 pp.

English-Vietnamese Scientific Terminology for High School and Junior College Students:
Book I: Mathematics; Book II: Physics; Book III: Geography; Book IV: Chemistry; Book V: Natural Sciences; Book VI: Government and History.

This series lists a wide variety of English terms with appropriate Vietnamese equivalents, which will be of much help to students using English as their second language. Will also be useful to Vietnamese undergoing vocational training.

Order above items from: BABEL Media Center, 1033 Heinz Street, Berkeley, CA 94710.

U.S. History Supplements in Vietnamese and Cambodian;

Chemistry, Mathematics, Biology and Physics Supplements in Vietnamese;

Biology and Physics Supplements in Cambodian;

Order above items from: Midwest Indochinese Resource Center, 500 South Dwyer Avenue, Arlington Heights, IL 60006.

CONSUMER, DRIVER EDUCATION AND HEALTH INFORMATION

Translation of Driver's Exam from Driving Handbook
Vicente Z. Serrano, Vietnamese Education Consultant, Kansas State Department of Education, 120 East 10th St., Topeka, KS 66612.

Questions & Answers - Driver's Test
Pennsylvania Department of Motor Vehicles, Harrisburg, PA 17126

Driver's Guide
Department of Emergency Services, 4220 E. Martin Way, Olympia, WA 98504.

Guide to Driving Practices
Department of Emergency Services, 4220 E. Martin Way, Olympia, WA 98504.

Florida Driving Exam
Vu Duc Hanh, Bilingual Tutor/Language Arts Dept., Escambia County School Board, Pensacola, FL 32506.

Consumer Information:
Banking, food stamps, insurance, housing, health, driving, etc.
Write to: Wisconsin Ways, Resettlement Assistance Office, 4802 Sheboygan Ave., Madison, WI 53702.

APPENDIX E

BILINGUAL/BICULTURAL EDUCATION AND MATERIALS

1. Professional Organizations

   a. National Association for Bilingual Education (NABE). New York City Board of Education, 66 Court Street, Brooklyn, New York 11201.

   b. Teachers of English to Speakers of Other Languages (TESOL). c/o School of Languages and Linguistics, Georgetown University, Washington, D.C. 20057.

2. Resource Centers. Centers funded under Title VII of the Elementary and Secondary Education Acts.

   In Illinois: Bilingual Education Service Center, 500 South Dwyer Avenue, Arlington Heights, Ill. 60006. (Resource Center)

3. Materials

   a. 16mm Films

      1) "Boy with Glasses" 45 minutes, B & W, Intermediate

         A shy Japanese boy is told he must wear glasses. Though he needs them for school he's afraid of ridicule from his peers. He finally agrees to wear them because his teacher and father help him overcome his self-consciousness.

      2) "Christmas Cracker" 9 minutes, Color, Intermediate

         Created by several of Canada's best artists and animators, this film presents three humorous and highly imaginative Christmas stories.

      3) "Clay (Origin of the Species)" 8 minutes, B & W (Motivational Film)

      4) "Dream of Wild Horses" 9 minutes, Color, Inter. Language Arts

         The director utilizes slow motion against soft-focus backgrounds to create dream-like effects that evoke the wild horses of the Camargue.

      5) "Family of the Island: Her Name is Wasamatha" 11 minutes, Color, Intermediate Geography.

         The film tells of Wasamatha, a ten-year old girl growing up in the Fiji Islands who learns an important lesson in responsibility about a family living on an island. We learn that, like family life in the U.S., each member of a group has to carry his (her) share of responsibility if the family is to survive.

6) "Family Life in Malaysia: We Live in a Kampong" 13 minutes, Color, Intermediate Geography.

The film encourages children to examine family life in another country and compare it to their own by following a day in the life of a Malay family living in a kampong (village).

7) "Family of the River" 12 minutes, Color, Inter. Geography

The film is narrated by Razi, a girl living with her family on a boat on the Chao Phrara River in Thailand. We see Razi and her family working together as a unit living on a boat in contrast to our urban, technological society.

8) "Magic Moments" 5 units of 4 films each. Language Arts.

Unit 1 - Let's Talk.

What's Happening? 5 minutes, Color

9) "Rice" 26 minutes, Color, Intermediate Geography.

The film shows students the crucial importance of rice as the principal food for almost two-thirds of the world's people. It dramatizes the relation of Asia's basic crop to the rapidly rising number of people who depend upon rice for their principal food.

10) "The Robin Family" 13 minutes, Color, Primary Science.

A film record of the 30-day life cycle during which a pair of robins build a nest and raise a family. It includes a discussion of nest building, laying of eggs, hatching of these eggs, feeding and caring for the young robins and finally their leaving home.

11) "Scrap of Paper & A Piece of String" 6 minutes, Color, Primary Language Arts.

Produced in special technique of string animation. Tells the story of the friendship between a scrap of paper and a piece of string. The film points out the usefulness and significance of paper and string to our culture and economy. It is done with a humanistic approach.

12) "Silent Safari" (Magic Moments) Unit of 5 films. Language Arts.

(1) Cheetah. 11 minutes, Color.
(2) Elephant. 11 minutes, Color.
(3) Giraffe. 10 minutes, Color.
(4) Lion. 11 minutes, Color.
(5) Zebra. 10 minutes, Color.

13) "Skinny & Fatty" 45 minutes, Black and White, Intermediate Language Arts.

A sensitive film dealing with the friendship that grows between two Japanese boys. Fatty is shy and unsure of himself and has a

difficult time making friends. Skinny has no trouble making or keeping friends. Gradually, the two form a close bond and become inseparable.

13) "Sun, Earth & Moon" 11 minutes, Color, Inter. Science.

An introduction to some of the relationships that exist among the celestial bodies, the sun, moon, and earth. The causes of day and night, the seasons, and the tides are explained.

b. Filmstrip Sets

1) Folktales Around the World (Learning Corp. of America)

Cow Tail Switch
Crane Maiden
Extraordinary Tug-of-War
Ma Lien and the Magic Brush
Mourka, The Mighty Cat
Mouse and the Elephant
Rolling Rice Ball
Rug Maker
Tears of the Dragon

c. Instructional Kits and Programs

1) Speech-To-Print Phonics: (2 kits)

A Phonics Foundation for Reading -
Donald D. Durell, Helen A. Murphy

2) Story Plays: (3 sets)

A Self-Directed Oral Reading Program
(40 plays, 4 copies each play)
Douglas & Rector, 1971

3) Listen and Do, Initial Consonant Set (1 set)

16 records, Teacher's Guide, Duplicating Masters

4) The First Talking Alphabet - Part I (1 set)

(Scott, Foresman & Co.)
Picture cards and duplicating masters

5) SRA Reading Laboratory Kits - IIa, IIb, IIc

Science Research Assn., Inc.

6) Learning to Learn - English Version (7 kits)
(Cognitive Growth Kit)

San Bernardino Material
Dissemination Center for Bilingual-Bicultural Education

7) Ethnic Understanding Series (10 sets)

9 human interest stories about Asians
Reading series for individualized instruction and classroom lessons

8) East/West Activities Kit (8 sets)

12 activities for grades 3-6, Teacher's Guide

9) SRA Storyboard Sets (1 set)

Supplementary Language Arts, Language Development, Program (Science Research Association, Inc.)

10) English as a Second Language (8 sets)

Sutherland, Kriedler
(252/set cards, flash pictures)

d. Classroom Equipment

1) Rearview Filmstrip Projector (Singer - Study Mate II)
2) Carousel Slide Projector (Electagraph)
3) Cassette Tape Recorders (Wollensak)
4) Language Masters (Bell & Howell)
5) Listening Centers
6) Extra Earphones
7) Hand Filmstrip Projector (Viewlex)
8) Phonograph Players
9) Synchronizer Cassette Recorder
10) Reel-to-reel Tape Recorders (Wollensak)

APPENDIX F

SOME READINGS ON BILINGUAL/BICULTURAL EVALUATION

Books:

PSYCHOLOGICAL FACTORS IN POVERTY
Edited by Vernon L. Allen, Inst. for Research on Poverty Monograph Series, Markham Publishing Co., Chicago, 1970 ISBN 8410-5003-1

THE BODY AS A MEDIUM OF EXPRESSION
An anthology edited, and with an introduction by, Jonathan Benthall and Ted Polhemus, E.P. Dutton & Co., N.Y., 1975 ISBN 0-525-06942-9

CULTURE, BEHAVIOR AND PERSONALITY
An Introduction to the Comparative Study of Psychosocial Adaptation. Robert A. LeVine, Aldine Publishing Co., Chicago, 1973 ISBN: 0-202-01085-6

CLINICAL CLUES FROM THE WECHSLER INTELLIGENCE SCALE FOR CHILDREN
With Special Sections on Testing Black and Spanish-Speaking Children. Patricia Hewitt, Ph.D. and James O. Massey, M.A., Consulting Psychologists Press, Palo Alto, California, 1969

CULTURAL DIVERSITY AND THE EXCEPTIONAL CHILD
Proceedings of an Institute and Conference Program, Las Vegas, Nevada, 1973. Editors Louis A. Bransford, Leonard Baca, Karen Lane. Council for Exceptional Children, 1920, Association Drive, Reston, Virginia 22091 (1973)

RIGHTS HANDBOOK
For Handicapped Children and Adults. A Joint Project of the Co-ordinating Council for Handicapped Children and Governor's Committee on the Handicapped, prepared by Charlotte Des Jardins and Rita Hull. Co-ordinating Council for Handicapped Children, 407 S. Dearborn Street, Room 1090, Chicago, Illinois 60605 (1975)

Articles:

"I No Understand the Teacher," Susan Jacoby, Saturday Review, 4/5/75, Pg 45.

"Spanish Bilingual Students and Intelligence Testing," Minerva Mendoza Friedman. Changing Education, Spring 1973, Pg 25.

"The Testing of Minority Children--A Neo-Piagetian Approach," Edward A. De Avila and Barbara Habassy. Today's Education, November-December 1974, Pg 72.

"Malnutrition and Mental Development," Stanley A. Perkins, Exceptional Children, January 1977, Pg 214.

Indochinese Refugee Education Series
"Testing English Language Proficiency"
"Testing Young Children ESL"

National Indochinese Clearinghouse Center for Applied Linguistics.